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VOLUME XII  
(ARABIC MSS.)

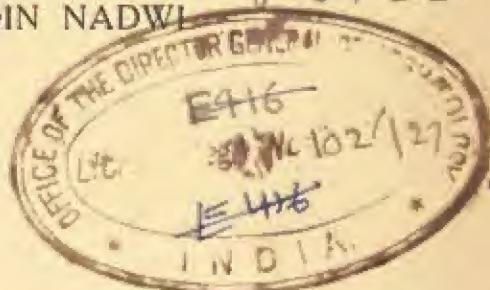
BIOGRAPHY

Prepared by

MAULAVI MUINUDDIN NADWI

Ref. 091-49155  
O.P.L.B.

091-4927  
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PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA  
BY THE BAPTIST MISSION PRESS, CALCUTTA  
AND

PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,  
BIHAR AND ORISSA, PATNA

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## P R E F A C E.

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THE present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore. It contains notices of 174 Arabic MSS.; the first one hundred and sixty-six belonging to the important section, Biography. This section comprises a considerable number of very rare and some unique works, including several early and exceedingly valuable *Tabaqat* and *Tadkirah* of traditionists, jurists, saints, poets and other scholars. The remaining eight MSS. are arranged under the headings Cosmography, Geography, and Topography.

The compiler of this volume, Maulavi Muinuddin Nadwi, was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal, Calcutta, until two years ago, when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language, a scholarly instinct, and exceptional keenness for research, he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS. described in this volume are defective and incomplete, some being without titles and authors' names; others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts, and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors, the periods in which they flourished, and the circumstances in which they wrote their works. He has enriched the notices of many MSS. by adding useful and interesting information of great biographical and bibliographical value, and he has shown exceptional intelligence in the decipherment of the many ugly and carelessly written notes with which the MSS. abound; in ascertaining the scholars who studied from our copies, and the Kings, Amirs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume:—

No. 646. An old and fair copy of *Kitâb al-Ansâb* of As-Sam'âni, which once belonged to the Imperial Library of Akbarâ-bâd.

No. 647. An elegant copy of *Lubb al-Lubâb Fi Tâhîr al-Ansâb*, dated A.H. 959=A.D. 1552, bearing notes by several eminent scholars.

No. 648. A very old and valuable copy of *Tâhdîb al-Asmâ' wa'l-Lugât*, dated A.H. 724=A.D. 1323, bearing autograph notes by several eminent scholars.

Nos. 649-50. A valuable and elegant copy of *Wafayât al-A'yân* by Ibn Khallikân, purchased for the Imperial Library of Delhi in the twenty-first year of the reign of Shâh Jahân.

No. 652. A rare copy of *Nukat al-Himyân* of Aş-Şafâdi, a biographical dictionary of prominent blind men.

Nos. 657-658. A rare copy of *Al-Qabas al-Hâwi*, dated A.H. 1023 =A.D. 1614, transcribed from the author's autograph copy.

Nos. 665-686. *Tâj at-Tabaqât*, a reliable and comprehensive work, of which the present is believed to be the unique copy.

No. 700. An old and exceedingly valuable copy of *Al-Kâshîf* of Ad-Dahabi, transcribed in the author's life-time, in A.H. 733 =A.D. 1333, by Abû'l-Fath as-Subki (d. A.H. 744=A.D. 1344), a scholar of great eminence and learning.

No. 702-704. *Usd al-Ğâbah*, a very early and valuable copy, in three separate volumes; the first and the third of which contain autograph notes by two well-known scholars, Tâjad-din as-Subki and 'Ali al-Halabi. The volumes are dated A.H. 693=A.D. 1294 and A.H. 694=A.D. 1295, respectively.

No. 722. A copy of the first volume of *Al-İşâbah*, presented by Sultân Al-Malik al-Âshraf Saifaddin Abû'n-Nâşr Qâyitbâ'i al-Mâhmuðî of Egypt to the Madrasah of Bâbassalâm.

No. 724. An old copy of *Tabâṣîr al-Muntabih*, transcribed by the author's disciple, Ahmed bin 'Abdarrahmân al-Juhâni (d. A.H. 875=A.D. 1470), in A.H. 841=A.D. 1437.

No. 727. A very rare copy of *Al-Mu'jam* of Ibn Fahd al-Makkî, transcribed by the author's son, 'Abdal'azîz bin 'Umar bin Muhammâd bin Muhammâd bin Fahd al-Makkî (d. A.H. 921 =A.D. 1515), in A.H. 906=A.D. 1500.

No. 745. An old copy of *Bahjat al-Asrâr*, dated A.H. 787=A.D. 1385.

No. 749. The unique and an old copy of *Ikhtiyár ar-Rafiq*, dated A.H. 913=A.D. 1507.

No. 750. A very fine copy of the 'rare *Ad-Durr as-Şamin Fi Manaqib ash-Shaikh Muhiyaddin*.

No. 778. An excellent and old copy of *Tabaqât al-Hanâbilah of Abiya'lâ al-Hanbali*, dated A.H. 637=A.D. 1240, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.

No. 785. The unique copy of *As-Suhub al-Wâbilah*, a biographical dictionary of Hanbali scholars.

No. 788. *Bugyat al-Wu'ât*, an old copy, transcribed 13 years after the author's death, dated A.H. 924=A.D. 1518.

Nos. 796-797. *Nasamat as-Sâhar*, a rare biographical dictionary of the *Shi'ah* poets.

Nos. 800-801. An old and exceedingly valuable copy of the four parts of *Târikh Dimashq* of Ibn 'Asâkir, transcribed by the great traditionist, Muhammad bin Yûsuf al-Birzâlî (d. A.H. 636=A.D. 1239), in A.H. 614=A.D. 1217.

No. 804. A copy of *Bugyat al-'Ulâmi' Wa'r-Ruwât* by As-Sakhâwi, bearing autograph Marginal notes by the author, dated A.H. 894=A.D. 1489.

No. 805. *Tuhfat az-Zaman* by Al-Ahdal, a rare work containing biographical notices of eminent and learned men of Yemen.

Nos. 807-809. *Al-Mashra' ar-Rawi* of *Ash-Shilli*, a very rare biographical dictionary of the descendants of 'Ali, especially of those who settled in Hadramaut.

No. 811. An autograph copy of *Subhât al-Marjân* by Ǧulâm 'Ali Ǧâzâd Bilgarâmî, dated A.H. 1180=A.D. 1767.

This volume of the catalogue was revised (in manuscript and in proof) by Mr. E. A. Horne and Dr. Azimuddin Ahmad. I have only to add, if I may, my personal word of appreciation of and encouragement to Maulavi Muinuddin Nadwi in his scholarly labours, hoping that in his and Maulavi Abdul Hamid's good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS. will progress rapidly.

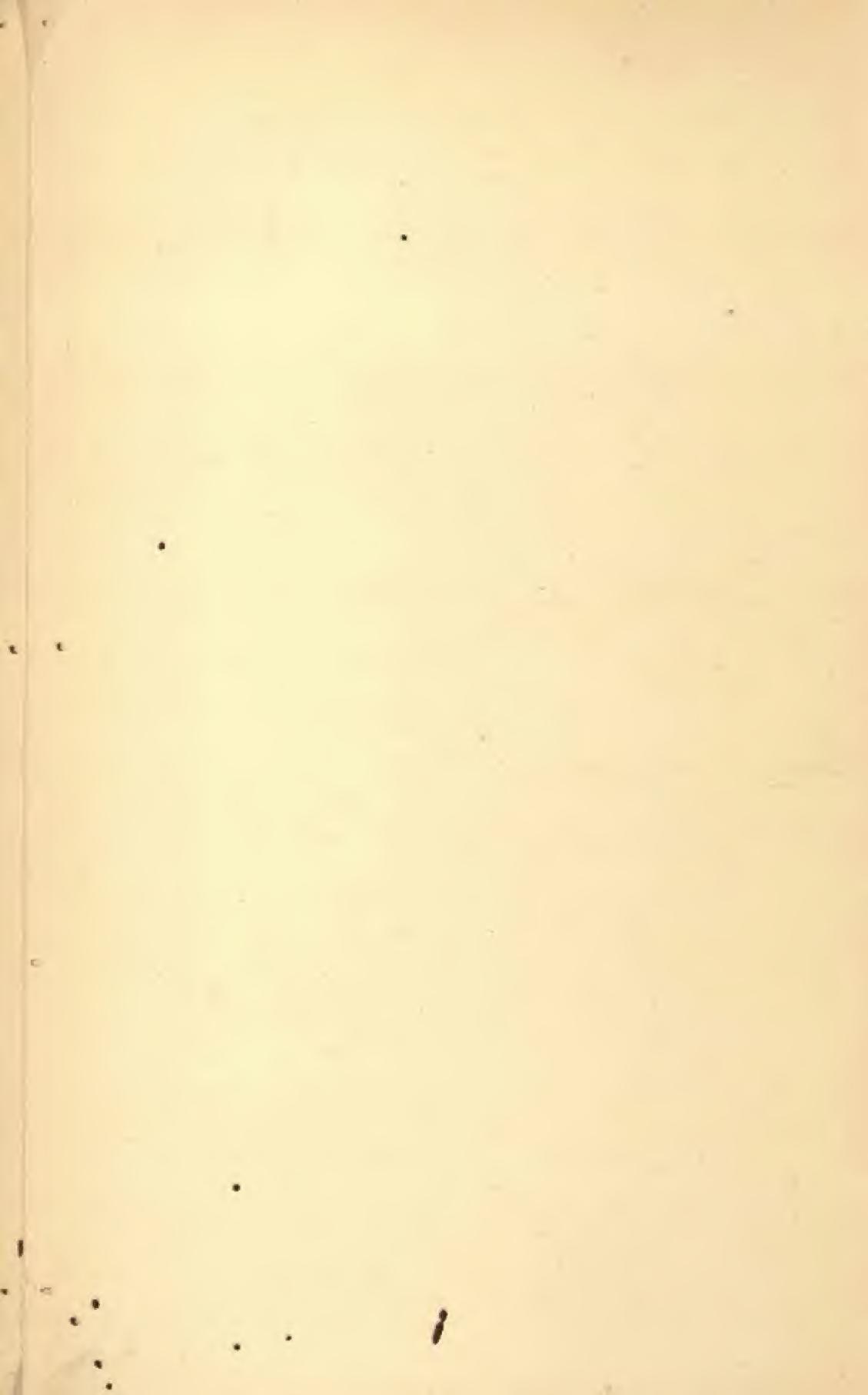
Imperial Library.  
Calcutta, 14th February, 1927.

J. A. CHAPMAN.



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# ARABIC MANUSCRIPTS.

## BIOGRAPHIES (GENERAL).

No. 646.

fol. 389 ; lines 33-35 ; size 13 x 8½ ; 7½ x 5½.

كتاب الانساب

### KITĀB AL-ANSĀB.

A general biographical dictionary, arranged alphabetically according to *Ansāb* (patronymics or family-names).

Author: Tājuddin Abū Sa'd 'Abdal Karim bin Muḥammad bin Manṣūr at-Tamīmī as-Sam'ānī ash-Shāfi'i ماج الدين ابو سعد عبد الكرم بن منصور الشافعى السعاني. He was born at Marw on the 21st *Sha'bān*, A.H. 506 = A.D. 1113. For the sake of knowledge, he journeyed to numerous places. The number of his teachers surpassed four thousand; even, according to some, seven thousand. He died at Marw on the 1st *Rabi' I*, A.H. 562 = A.D. 1167. For his life and works, see Ibn Khallikān (De Slane's translation), vol. ii, p. 156; *Tabaqāt* by Ibn Qādī Shuhbāh, fol. 58<sup>a</sup>; *Tabaqāt* by Ibn al-Mulaqqīn, fol. 45<sup>a</sup>; *Tabaqāt* by Al-Isnāwī, fol. 124<sup>a</sup>; *Tabaqāt al-Kubrā* by As-Subkī, vol. v, fol. 273<sup>a</sup>; *Ithāf an-Nubalā'*, p. 299; and Brock, vol. i, p. 329.

Beginning:—

الحمد لله الذي فتح ابواب الرغائب ومنح اسباب المawahib الخ \*

In the preface, the author tells us that during his journey to Transoxiana he met his Shaikh and teacher, Abū Shujā' 'Umar bin Abī'l-Husain al-Bistāmī, who persuaded him to write the present work, which he commenced at Samarqand in A.H. 550 = A.D. 1156.

For other copies of the work, see Br. Mus., Nos. 345, 1286; Köpr., No. 1010; *Bashir Aga*, No. 445; *Ayâ Sûfiyah*, Nos. 2976, 2980; *Bûhâr*, No. 244; and *Râmpûr*, p. 625. See also *Hâj. Khal.*, vol. i, p. 456.

The work has been reproduced in facsimile, from the MS. in the Br. Mus., by the Trustees of the Gibb Memorial, A.D. 1912.

Written in fair minute Naskh, within red and blue ruled borders. The headings are in red. There are numerous short lacunae throughout our copy. Foll. 25 and 26-37 are misplaced; they should follow foll. 128 and 46, respectively.

Not dated. Probably, 14th century.

The present copy once belonged to Mawlânâ Ahmâd (probably Mullâ Ahmâd of Tatta, who was murdered by Mîrzâ Fûlâd Bîrlâs, at Lahore, in A.H. 996=A.D. 1588. See Beal's Oriental Biographical Dictionary, p. 41). In A.H. 996=A.D. 1588, the MS. was purchased for the Imperial Library of Akbarâbâd from one Muhammâd Muhsîn Khân, as stated in the following note on the title-page:—

از جمله کتب مولانا احمد بن تبریز ۱۶ بهمن سنه ۳۶۶ مطابق تاریخ ۲۵

ربع الاول سنه ۹۹۶ ابتدیاع شد از میرزا محمد محسن خان \*

A similar note on the title-page, in a different hand, runs thus:—  
معانی الانساب از جمله کتب حکیم احمد بجهت سرکار خان  
شیفۀ ابتدیاع شد \*

Besides these notes, there are several seals and 'Arqâdâh, mostly belonging to officials of Akbar the Great (A.H. 963-1014=A.D. 1556-1605).

#### No. 647.

fol. 70; lines 23; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

لِبِ الْلَّبَابِ فِي تَعْرِيرِ الْأَنْسَابِ

#### LUBB AL-LUBÂB FÎ TAHRÎR AL- ANSÂB.

A very short abridgment of Ibn al-Asîr's *Al-Lubâb*, by Jalâladdîn 'Abdarrâhîm bin Abî Bakr as-Suyûti (d. A.H. 911=A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning :—

\* الحمد لله المفرة عن الشبهة والانساب الخ

According to Hāj. Khal., vol. i, p. 456, Abū'l-Hasan 'Ali bin Muḥammad Ibn al-Asir (*d. A.H. 630=A.D. 1232*) made an abridgment of As-Sam'āni's *Kitāb al-Ansāb* (No. 646 above), with the title *Al-Lubāb*, completing it in A.H. 615=A.D. 1218. As-Suyūṭī again abridged this *Al-Lubāb*, under the title *Lubb al-Lubāb Fi Tahrīr al-Ansāb*, but making some additions of his own. These are generally distinguished by the words قلت at the beginning and انتهى at the end.

It is stated in the colophon that the work was completed on the 17th Ṣafar, A.H. 873=A.D. 1468, having occupied only ten consecutive days in composition.

For other copies, see Cairo, vol. v, p. 120; Paris, No. 2,800; Brill, vol. ii, p. 193; and Rāmpur, p. 645. See also Brock., vol. i, p. 330; and Hāj. Khal., vol. i, p. 456.

The present work has been edited and published by P. J. Veth, Leyden, A.D. 1830-2.

Written in distinct fair *Naskh*, with the headings in red. Notes and emendations in the margins suggest that the copy has been collated throughout.

Dated, A.H. 959=A.D. 1552.

Scribe: عبد الكريم بن أبي بكر بن جامع العسقلاني الذهري.

The title-page contains signed notes of the following scholars, to whom the MS. has at some time belonged :—

1. Quṭbaddin bin 'Alā'addin al-Makki al-Ḥanafi (*d. A.H. 990=A.D. 1582*). For his life and works, see An-Nūr as-Sāfir, fol. 194<sup>b</sup>.
2. 'Abdal Karim bin Muhibbaddin (*d. A.H. 1014=A.D. 1605*). See *Khulāsat al-Asar*, vol. iii, p. 8.
3. Abū 'Abdallāh Muḥammad al-Makki, the Qādi of Mecca (*d. A.H. 1074=A.D. 1664*). See *Khulāsat al-Asar*, vol. iv, p. 257.
4. Muḥammad bin 'Abdallāh bin Ḥamid al-Ḥanbalī (*d. A.H. 1295=A.D. 1878*), the author of *As-Suhūb al-Wābilah* (No. 785 below).

## No. 648.

fol. 373; lines 27; size  $10 \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{2}$ .

تهذيب الاسماء واللغات

## TAHDIB AL-ASMĀ' WAL-LUGĀT.

The well-known work of Abū Zakariyā Yāḥyā bin Sharaf an-Nawawī (ابو زکریا یحیی بن شرف النووی) (d. A.H. 676 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 192.

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works. The second deals with the technical words used in those works:—

1. *Mukhtasar al-Muzani*, by Ibrāhīm bin Ismā'īl bin Yāḥyā al-Muzani (d. A.H. 264 = A.D. 877).

2. *Al-Muḥaddab*, by Abū Ishaq Ibrāhīm bin 'Alī ash-Shirāzī (d. A.H. 476 = A.D. 1083).

3. *At-Tanbīh*, by the same.

4. *Al-Wasīt*, by Imām Muḥammad bin Muḥammad al-Ġazālī (d. A.H. 505 = A.D. 1111).

5. *Al-Wajīz*, by the same.

6. *Ar-Rawdah*, by An-Nawawī himself.

Beginning:—

الحمد لله خالق المصنوعات و بولي البيوت الخ \*

Both parts are arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first in honour of the Prophet's name.

For other copies, see Berlin, No. 8505; and Cairo, vol. iv, p. 167. See also Brock., vol. i, p. 397; *Iktifā' al-Qunū'*, p. 101; and Hāj. Khal., vol. ii, p. 477.

The first part of the work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1842-7.

The present copy was transcribed at Damascus in the Dār al-Hadīṣ at-Tāhiriyah, the first part by Yūsuf bin Khidr bin 'Umar al-Maqdisi, and the second by his brother, Muḥammad bin Khidr. Written in fair Naskh. Dated, A.H. 724 = A.D. 1324.

The title-page and fol. 227<sup>a</sup> bear autograph notes by the following scholars, to whom the copy has once belonged:—

1. 'Abū'l-Ma'ālī Muḥammad bin 'Abdarrahmān al-Khaṭīb al-Ūṣmānī (d. A.H. 739 = A.D. 1338). For his life, see *Ad-Durar al-Kāminah*, vol. ii, fol. 159<sup>a</sup>.

2. Ibrâhîm bin 'Alî an-Nûrî al-Mî'mârî (d. A.H. 749 = A.D. 1348). See *ibid.*, vol. i, fol. 14<sup>a</sup>.

3. Maḥmûd bin Yûsuf al-Bâ'ûnî (d. A.H. 910 = A.D. 1505). See Brock., vol. ii, p. 54.

Two fly-leaves at the end contain miscellaneous notes and extracts from other works.

No. 649.

fol. 224; lines 27; size 11 x 7½; 7½ x 4½.

وفيات الاعيان و انباء ابناء الزمان

WAFAYÂT AL-A'YÂN WA ANBÂ' ABNÂ' AZ-ZAMÂN.

A valuable copy of the well-known biographical dictionary of Ibn Khallikân; complete in two separate volumes.

The author, Ibn Khallikân, whose full name is Shâmsaddîn Abû'l-Abbâs Ahmad bin Muhammâd bin Ibrâhîm bin Abî Bakr al-Barmâkî شمس الدين ابو العباس احمد بن محمد بن ابراهيم بن ابي بكر البرمكي الاربلي, and who was born in Irbil (a town near Mawṣil) in A.H. 608 = A.D. 1211, held the post of Qâdi in Egypt, and subsequently the post of Qâdi al-Qudât (Chief Justice) in Syria. In his old age, he devoted himself to teaching in the Madrasahs Al-Amîniyah and An-Najîbiyah at Damascus, where he died in A.H. 681 = A.D. 1282. For notices of his life, see *Husn al-Muḥâdarah*, fol. 280<sup>a</sup>; *Mir'ât al-Janâن*, fol. 428<sup>a</sup>; *Tabaqât* by Al-Isnâwi, fol. 88<sup>b</sup>; *Tabaqât* by Ibn al-Mulaqqîn, fol. 60<sup>b</sup>; *Tabaqât al-Kubrâ* by As-Subki, vol. vi, fol. 126<sup>a</sup>; *Tabaqât* by Ibn Qâdi Shuhbâh, fol. 97<sup>a</sup>; and the introduction of De Slane's translation.

Vol. I.

Beginning:—

قال مولانا الامام ..... بعد حمد الله الذي تفرد بالبقاء الخ

We are told in the preface that the work treats of the biographies of men of all classes, except the companions of the Prophet. The author does not include either the names of the *Tâbi'în* (the followers of the companions of the Prophet), except those, worthy of special notice. The work was commenced in Cairo, A.H. 654 = A.D. 1256, and was completed on Monday, the 20th of Jumâdâ II, A.H. 672 = A.D. 1274.

For the author's autograph copy of the two volumes, see Br.

Mus., No. 1505, and Br. Mus. Suppl., No. 607. For other copies, see India Office, No. 703; Paris, No. 2050; Cairo, vol. v, p. 174; Goth., No. 5873; Yeki Jāmi', No. 254; Hamidiyah, No. 1000; Waliaddin, No. 2454; Köpr., No. 255; Ayā Sūfiyah, Nos. 2992-2995; Berlin, Nos. 9853-9863; and Calcutta Madrasah, p. 43.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1835-43, and also by M. G. De Slane, Paris, A.D. 1838-42. It has been repeatedly printed in Egypt, A.H. 1275, 1299, and 1310. An English translation by M. G. De Slane has been published in four vols., London, 1843-71.

For continuations, abridgments, and Persian translation, see Hāj. Khal., vol. vi, p. 452; and Brock., vol. i, p. 327.

Written in elegant Naskh, within gold, red and blue ruled borders, with two separate illuminated frontispieces at the beginning of each part of this volume. Foll. 98<sup>b</sup>-99<sup>a</sup>, blank.

The MS. has once belonged to Sir Gore Ouseley, who died in A.D. 1844. See Buckland's Dictionary of Indian Biography, p. 324.

The title-page contains two 'Arddidah, the earlier of which is dated A.H. 1192 = A.D. 1778. There are also two seals, one of them bearing the name of Mullā Bāz Khān, the son of Alf Khān, dated A.H. 1162 = A.D. 1749, and another, the name of Muḥammad Ṣibgatal-lāh Khān, dated A.H. 1182 = A.D. 1768.

### No. 650.

foll. 270; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the life of ابوعالمذیل بن العذبل بن عبید الله بن مکحول.

Written in the same hand as the above.

Not dated. Probably, 16th century.

The last folio contains several 'Arddidah, and also a note, which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659). The note is followed by a seal of the said Emperor, dated A.H. 1056 = A.D. 1646.

## No. 651.

fol. 231; lines 22; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{4}$ .

مختصر وفیات الا عیان

## MUKHTAŞAR WAFAYÂT AL-A'YÂN.

A rare copy of an abridgment of the preceding work, by Muham-mad bin Nâjî, with the following title:—

مختصر كتاب وفیات الا عیان و ایماء ایداء الزمان للقاضی العلامة احمد بن خلکان اختصرة الفقیہ العالم العابد الورع الزاهد نور الدیاجی محمد بن ناجی رحمة الله \*

Hâj. Khal., vol. vi, pp. 452–455, enumerates several abridgments of Ibn Khallikân's Wafayât al-A'yân; but there is no mention of the present work. Brock., vol. ii, p. 239, mentions one Muhammad bin Nâjî, who flourished in the latter part of the 8th century of the Hijrah; but the present work is not included in the list of his compositions.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى في الخ \*

In the present abridgment, numerous notices included in the ori-ginal work are omitted, as are also all quotations from the poetical writings and letters of the subjects of the biographies.

The notices are arranged in alphabetical order, beginning with بونس بن محمد بن منعه and ending with ابو ابراهیم النخعی ابو عمزان

The colophon runs as follows:—

قال الفقیہ محمد بن ناجی رحمة الله تعالى قال المصنف [تم] الكتاب الذي سمیته وفیات الا عیان و ایماء ایداء الزمان بحمد الله تعالى يوم الاثنين العشرين من جمادی الآخر سنة ٦٧٢ بالقاهرة ..... و كان الفراغ من رقم هذه النسخة المباركة ان شاء الله تعالى عقیب اول الظہر يوم الخميس ثمان شهور جب من سنة ٩٩٩ \*

Written in Naskh, mostly without diacritical points. Dated, Thursday, the 8th Rajab, A.H. 999 = A.D. 1591.

Short lacunae are found on foll. 45<sup>b</sup>, 190<sup>a</sup>, and 230<sup>a</sup>.

The last folio contains a short extract from كتاب السلوك لدول الملوك, the well-known work of Abū'l-Abbās Ahmad bin 'Ali al-Maqrizi (d. a.p. 845 = a.p. 1442).

No. 652.

fol. 110; lines 21-25; size 10½ x 7½; 7½ x 5.

## نكت العجمان في نكت العجمان

# NUKAT AL-HIMYÂN FÎ NUKAT AL-'UMYÂN.

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author.

Author: **Salâhuddin Abû's-Şâfi Khalîl bin Aibak as-Şâfâdi** صلاح الدين ابو الصفا خليل بن ابي الصفدي . He was born in Şafâd (a town in the province of Damascus), A.H. 696 = A.D. 1296. According to his own statement, his father did not care to educate him; but at the age of twenty he himself applied his mind to study. He studied under several renowned scholars, such as (d. A.H. 729 = A.D. 1329) **يونس بن ابراهيم الدبوسي** (d. A.H. 734 = A.D. 1334), **ابن سيد الناس** (d. A.H. 768 = A.D. 1367), **ابو حيلان محمد بن يوسف** (d. A.H. 745 = A.D. 1344) and **يوسف بن عبد الرحمن المزري** (d. A.H. 742 = A.D. 1341). Our author soon acquired a considerable knowledge in various branches of learning, and became an authority in Arabic literature. He was a good calligrapher, and copied about five hundred books. He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Halab. He also held the post of the Head-Treasurer (وكيل بيت المال) of Syria. He died in A.H. 764 = A.D. 1363. For his life, see *Tabaqât al-Kubrâ* by As-Subki, vol. vii, fol. 136<sup>a</sup>; *Tabaqât* by Ibn Qâdi Shuhbah, fol. 153<sup>a</sup>; *Dustûr al-Ilâm*, fol. 80<sup>a</sup>; and *Ad-Durâr al-Kâminah*, vol. i, fol. 199<sup>a</sup>.

### Beginning:—

الحمد لله الذي لا تدركه البصر و هو يدرك الابصار <sup>الحمد لله</sup> \*

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men:—

1. كتاب المعارف, by Ibn Qutaibah (d. A.H. 276 = A.D. 889).

2. تلقيح ثيوم أهل الأثر, by Ibn al-Jawzi (d. A.H. 597 = A.D. 1200).  
 3. راس مال الذئب, by Abū'l-'Abbās 'Ahmad bin 'Ali bin Bānah.  
 The notices are arranged in alphabetical order, beginning with  
 يونس بن ميسرة  $\ddagger$  عمى and ending with ابراهيم بن اسحاق الغزوي.

For another copy of the work, cf. Berlin, No. 9866. See also Brock., vol. ii, p. 32.

Written in fair Naskh. Foll. 1-24 and 105-110 were inserted by محمد بن اسماعيل العجمي in A.H. 1302 = A.D. 1884; while the rest of the copy seems to be somewhat older. Four fly-leaves at the end contain a list of the contents of the work.

No. 653.

fol. 45; lines 27; size  $11 \times 7$ ;  $8 \times 5$ .

[ذكر الأسماء المذكورة في جامع الامهات]

[DIKR AL-ASMĀ' AL-MADKŪRĪN FĪ  
 JĀMI' AL-UMMAHĀT.]

Biographical notices of those persons whose names occur in the well-known work on the principles of law, according to the Mālikī School, by Ibn Ḥājib (d. A.H. 646 = A.D. 1248), entitled *Jāmi' al-Ummahāt*, also designated *Mukhtasar al-Muntahā*.

The title of the present work cannot be traced; but in the last line the work is described as follows:—

و هدا آخر ما تهيا جمعة من ذكر الأسماء المذكورة في جامع الامهات \*

The author's name, Muḥammad bin 'Abdassalām, appears in the following imperfect colophon:—

فرج منه مولفه عبد رسيد... محمد بن عبد السلام ... في اليوم المبارك  
 الحادي عشر من شوال المبارك سنة ... وجعله من العالمين والعاملين \*

The author repeatedly refers to another work of his, entitled (عنية الرابع في تصحيح ابن الحاجب) (see foll. 23<sup>b</sup> and 43<sup>b</sup>), which cannot be traced anywhere. The latest authority quoted is 'Abdarrahīm bin al-Husain bin al-'Irāqī, who was born in Egypt, A.H. 725 = A.D. 1325, and died at Cairo in A.H. 806 = A.D. 1404. Al-'Irāqī was a teacher of the author, and was still alive when the present work was under compilation, as appears from the following quotation (fol. 38<sup>b</sup>):—

واما الذي فرجل من انباط الشام كذا اجاب سوالى شيخخنا حافظ  
الوقت ابو الفضل عبد الرحيم بن الحسين بن العوائى قال رضي الله عنه  
الاثر المذكور منقطع وغريب وليس فيه انه قتله حرابة و الحديث رواه  
البيهقي في سندة الكبيري وفي الخلافيات من طريق الشاعي انتهى  
كلام شيخخنا ادام الله النفع به \*

For Al-'Irāqī's life and works, see Al-Qabasat-Hāwi, vol. i, fol. 102<sup>b</sup>; Tabaqāt by Ibn Qādī Shuhbāh, fol. 187<sup>b</sup>; Tāj aṭ-Tabaqāt, vol. ix, fol. 76<sup>b</sup>; and Brock., vol. ii, p. 65.

Beginning:—

الحمد لله حمداً يوانى نعمه وبكاني مزينة ... وبعد فهدة اوراق ،  
تنضم ذكر شيء مما تيسر الاطلاع عليه من مواليد الاعلام المذكورين  
في مختصر الفرعي للشيخ ائمماً ابى عمرو ابن العاص ووفاتهم واعمارهم  
وبلادهم وشيوخهم ... من تصانيفهم ومتذمتعهم التي ياشرواها ناقلاً ذلك  
من مدارك القاضي عياض وغيرها من التوارييخ المشهورة كتاباً ببغداد  
ودمشق وكتاب العافظ الذهبي وغير ذلك الخ \*

It is much to be regretted that the top corner of the last folio  
has been torn off, since it would appear to have contained information  
regarding the author's visit to the tomb of Ibn Ḥājib at Alexandria  
as well as the date of compilation of the present work, etc.

The work is arranged under the following main headings:—

1. The Prophets; Muhammad, Abraham, and Christ, fol. 1<sup>a</sup>.
2. The four Caliphs, fol. 3<sup>a</sup>.
3. The companions of the Prophet, fol. 5<sup>b</sup>.
4. The followers of the companions of the Prophet, fol. 12<sup>a</sup>.
5. The contemporaries and pupils of Imām Mālik, fol. 20<sup>a</sup>.
6. The eminent doctors of the Mālikī school and other learned  
men, fol. 24<sup>b</sup>.
7. A *Fasl* dealing with names of persons and titles of the books,  
referred to in the Jāmi' al-Ummahāt, with regard to the  
authenticity of which there is some doubt, fol. 36<sup>a</sup>.
8. A biographical account of 'Uṣmān bin 'Umar, called Ibn  
Ḥājib, the author of the Jāmi' al-Ummahāt, fol. 43<sup>b</sup>.

مسوى بن عثمان بن عبد الرحمن ( ) says that the present copy was transcribed from the  
الدحونى المالكى ( )

author's autograph copy, and collated with the same in A.H. 899 = A.D. 1494. Written in clear Arabian Naskh, with the headings, which are repeated as marginal headings, in red. There are numerous gaps and lacunae throughout.

## No. 654.

fol. 320; lines 27; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

الدُّرُرُ الْكَامِنَةُ فِي أَعْيَانِ الْمَائِدَةِ

AD-DURAR AL-KÂMINAH FÎ A'YÂN  
AL-MI'AT AŞ-ŞÂMINAH.

A comprehensive biographical dictionary of learned and eminent men, who lived in the 8th century of the Hijrah; complete in two separate volumes.

Author: Shihâbuddin Ahmad bin 'Ali bin Muhammed, known as شهاب الدين احمد بن علي بن محمد المعروف بابن حajar al-Asqalani (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Vol. I.

Beginning:—

الحمد لله الذي يحيي ويميت ولله اختلاف الليل والنهار ...  
... اما بعد فهذا تعليق مفيد جمعت فيه ترجم من كان في المائة الثامنة  
من المهرة التجوية من ابتداء سنة احدى وسبعينمائة الى اخر سنة ثمانين  
مائة من الاعيان والعلماء والملوك والامراء والكتاب والوزراء والادباء  
والشعراء الخ \*

The biographical notices are arranged in strict alphabetical order, ابراهيم بن احمد بن ابراهيم بن عبد الله بن عبد المنعم العلبي  
beginning with عبد الله بن عبد المنعم العلبي عطية بن عبد الله العلبي المعروف بابن الرياناني  
العبياني المكيين بن اسماعيل بن عبد الوهاب بن محمد بن عطية بن المسلم بن رجا اللخمي  
السكندراني.

We are told, at the end of the second volume, that the author completed this work in its original form in A.H. 830 = A.D. 1426; but that he went on adding to it down to A.H. 837 = A.D. 1433. Even then, however, he had not completely carried out his plan, having still unutilised material for supplementary notices.

The sources, on which the work is based, are fully described in Br. Mus. Suppl., No. 613. For other copies, see Paris, No. 2077; Cairo, vol. v, p. 53; Waliaddin, No. 2417; Wien, No. 1172; Bûhâr, No. 271; and Râmpûr, p. 635. See also Brock., vol. ii, p. 70; and Hâj. Khal., vol. iii, p. 217.

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### No. 655.

fol. 354; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with علي بن يونس التوزي and ending with ابراهيم بن اسد المصري الحنفي.

Both volumes are dated, A.H. 1313 = A.D. 1896; and were transcribed by 'Ali bin Muhammâd ar-Rifâ'i in Haidarâbâd, at the instance of the founder of the library.

Written in fair *Naskh*, with numerous gaps and short lacunae, marked with the words: ينافي في الأصل, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume.

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### No. 656.

fol. 158; lines 29; size 6½ × 4½; 5½ × 3½.

دستور الاعلام بمعروفة الاعلام

### DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Sûfis, traditionists, jurists, poets, writers, kings, Amirs and other eminent men, from the first year of the Hijrah down to the beginning of the twelfth century.

The work was originally compiled by Jamâladdîn Muhammâd bin 'Umar bin Muhammâd bin Ahmad at-Tûnisi, commonly called Ibn 'Azam حمال الدين محمد بن عمر بن محمد بن احمد بن تونسي; but subsequently additions to it were made by the following scholars:—

1. Quṭbaddin Muḥammad bin Aḥmad al-Makkī an-Nahrawālī (*d. A.H. 990 = A.D. 1582*). For his life and works, see Brock., vol. ii, p. 381; and *an-Nūr as-Sāfir*, fol. 194<sup>b</sup>.

2. Zainaddin bin Muḥammad bin Aḥmad al-Baṣrāwī (*d. A.H. 1102 = A.D. 1691*). For his life and works, see *Tāj at-Tabaqāt*, *Mujallad* xii, part i, fol. 7<sup>b</sup>; *Silk ad-Durar*, vol. ii, p. 120; and the present work, fol. 19<sup>b</sup>.

3. Ibrāhīm bin Muḥammad bin Kamāladdin Muḥammad bin Hamzah al-Husainī (*d. A.H. 1120 = A.D. 1708*). For his life and works, see *Silk ad-Durar*, vol. i, p. 22; and *Tāj at-Tabaqāt*, *Mujallad* xii, part i, fol. 222<sup>b</sup>.

4. Ibrāhīm bin Sulaimān al-Jimīnī (*d. A.H. 1108 = A.D. 1696*). For his life and works, see *Silk ad-Durar*, vol. i, p. 6; and *Tāj at-Tabaqāt*, *Mujallad* xii, part i, fol. 49<sup>b</sup>.

The author of the original work, Ibn 'Azam, was born in Tunis, A.H. 816 = A.D. 1413. He left Tunis for Egypt in A.H. 837 = A.D. 1433, and attended the lectures of 'Umar al-Baṣlaqūnī (*d. A.H. 842 = A.D. 1438*) and other eminent 'Ulamā'. In A.H. 840 = A.D. 1436, he made a pilgrimage to Ḥaramain, and for a long time stayed at Medina, where he studied Ḥadīṣ under Sirājuddin 'Umar bin Muḥammad al-Kāzārūnī (*d. A.H. 865 = A.D. 1461*; see *Al-Qabas al-Ḥāfi*, vol. ii, fol. 167<sup>a</sup>). In A.H. 847 = A.D. 1443, he came back to Egypt and studied Ḥadīṣ under the celebrated traditionist, Ibn Ḥajar al-'Asqalānī (*d. A.H. 852 = A.D. 1449*). He also visited several towns of Syria and Palestine. In A.H. 849 = A.D. 1446, he revisited Mecca and settled there permanently.

Besides the present work and those mentioned in Brock., vol. ii, p. 173, the following compilations of the author are enumerated in the *Mu'jam* of Ibn Fahd, fol. 248<sup>b</sup> :—

1.	الكتاب ال الكاملة من و فيات اعيان الاباسة و الشام
2.	الواهي على الحقيقة بوفيات الخليفة
3.	تقريب المطالب الشاسعة بوفيات العادة القاسعة

The author's main business was copying books and selling them, especially the more popular books of Shaikh Muhiyuddin Ibn al-'Arabī (*d. A.H. 638 = A.D. 1240*). The author died at Mecca, A.H. 891 = A.D. 1486. For full details of his life, see *Mu'jam* of Ibn Fahd, fol. 248<sup>b</sup>.

Beginning :—

الحمد لله الذي نفرد بما ليس لغيره العزة و العذى الخ

The work is arranged in alphabetical order, the notices under each letter being classified according to the following five *Qism* :—

1. الأول في من اشتهر باسم كمال و الجند و العجاج
2. الثاني في من اشتهر بكنية كابي الاسود وابي داود وابي تمام
3. الثالث في من اشتهر بنسب او مسبب او لقب كالجوهرى و العورى و قطرب و كرام النمل \*
4. الرابع في من اشتهر بابن كابي العربي و ابن الاكفانى
5. الخامس في من اشتهر بصاحب المقام الفلاطى و البلدان

\* الفلانية

For another copy of the work, cf. Berlin, No. 9876. See also Haj. Khal., vol. iii, p. 225, and Brock., vol. ii, p. 173.

Written in fair *Naskh*, with the headings in red. Dated. A.H. 1123 = A.D. 1711. Slightly damp-stained.

Scribe: محمد بن عبد اللطيف العنابي.

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, extracted from *Sakhāwī's Ad-Daw' al-Lāmī'*, and the second, a biographical notice of Ḥamzah bin Ahmad al-Ḥusainī (*d. A.H. 874 = A.D. 1469*).

The MS. was presented to the library by Dr. 'Azimaddin Ahmad of Patna city (in the name of his brother, the late Hakim Fahimaddin Ahmad).

### No. 657.

fol. 160; lines 25; size  $7 \times 5\frac{1}{4}$ ;  $5 \times 2\frac{1}{4}$ .

القبس الحارى لغز رغوة السخاوي

### AL-QABAS AL-ḤĀWI LIĞURARI DAW' AS-SAKHĀWI.

An abridgment of *As-Sakhāwī's Ad-Daw' al-Lāmī' Fi A'yān al-Qarn al-Tāsi'*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah; complete in two separate volumes.

Author of the abridgment: Zainaddin Abū Ḥafs 'Umar bin Ahmad bin 'Ali bin Maḥmūd aṣ-ṣ-ḥāmī al-Asārī aṣ-ṣ-ḥāfi al-Halabī زين الدين ابر حفص عمر بن احمد بن علي بن محمود الشماع الاتري

الشافعي الحلبى. He was born in A.H. 880=A.D. 1475, and died in A.H. 936=A.D. 1529. See *Dustûr al-Ilâm*, fol. 73<sup>a</sup>; *Hâj. Khal.*, vol. iv, p. 122; and *Brock.*, vol. ii, p. 304.

Vol. I.

Beginning:—

الحمد لله الذي وفق افوا من عبادة الى اتقنها، اثر افضل عبادة الخ \*

In his preface, the author, after dwelling on the importance of biographical works, tells us that, in A.H. 927=A.D. 1521, he received a copy of *Ad-Daw' al-Lâmi'* from Jârallah al-Makki (d. A.H. 954=A.D. 1547). Some years previously, viz., in A.H. 916=A.D. 1510, he tells us that he had requested Jârallah's father, 'Izzaddin 'Abdal 'Aziz (d. A.H. 921=A.D. 1515), to show him the afore-said book; but 'Izzaddin refused to do so, on the ground that some of the notices in the book contained disparaging remarks, which ought not to be made public. This statement of 'Izzaddin drew our author's attention to the contents of the work, which he perused carefully, and found to consist of the following four classes of entries:—

I. Lives of those scholars, who are praised for their vast learning and excellent character.

II. Lives of those scholars, whose learning is said to be limited.

III. Shorter notices of scholars, who are referred to disparagingly.

IV. Shorter notices of persons of quite ordinary merits, not worthy of the attention of the biographer.

He then goes on to say that, in the present abridgment, he has omitted the unpleasant remarks found in the original, and has added useful information from other sources, such as the work of biography of Jalâlîddîn as-Suyûti (probably, the *Bûyat al-Wu'ât*), 'Izzaddin Ibn Fahd al-Makki's *al-Mu'jam*, and Jârallah bin 'Izzaddin's *al-Mu'jam*. The symbols used to distinguish these additions are defined thus:—

واعلم انني اذا نقلت كلام صاحب العمل على الترجمة برمته قلت  
انتهي بحروفه والا قلت انتهي ملخصا ثم ان كل المترجم من مشائخى  
الذين اخذت عنهم ذكرت ما وقع لي معا وربما زدت في الترجمة من كلام  
شيخنا العلامة جلال الدين السيوطي او من معجم شيخي المحافظ على الدين  
بن فهد المكي وكذا من معجم واحدة صاحبنا المحدث فخر الدين جار الله  
حيث اقول قال شيخنا فالمراد الاول او قال شيخي فالثاني المقول او قال  
الثالث جعله من الاختيار وربما صرحت باسمائهم او الاول لمراجعة الاختصار \*

The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work.

The work is arranged in alphabetical order, beginning with ابراهيم بن احمد الابودري الاهري . بن احمد الابودري الاهري عمر بن خليل ابن الفرس الكردي .

The present MS. was transcribed from the author's autograph copy, as stated in the following note at the end:—

هذا اخر ما وجدته بخط مولفه ..... وكتبه بيده عبدالرزاق بن محمود الصريبي الحلبى الشافعى القادري ..... وكان الفراغ ليلة الجمعة بعد العشاء الاخرة اول النصف الثاني من جمادى الاولى سنة اربع عشرة وalf هجرية .

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll. 51<sup>b</sup>, 58<sup>b</sup>, and 155<sup>b</sup>, respectively:—

1. Shihabaddin Ahmad bin Muhammad bin 'Usmân al-Khalili al-Qudsi (*d. A.H. 805 = A.D. 1402*), extracted from *Al-Ums al-Jalil*.

2. Shihabaddin Ahmad ar-Ramli (*d. A.H. 957 = A.D. 1550*), extracted from the *Nuskhât al-Wujûd*.

3. Sâ'inaddin 'Ali al-Isfahâni (*d. A.H. 835 = A.D. 1432*). No reference is given for this notice.

### No. 658.

foll. 130; lines and size same as above.

The Same.

### Vol. II.

The second volume of the preceding work, beginning with عمر بن رسالان البليقى .

A note by the scribe in the margin of the last folio runs thus:—

اقول وبالله التوفيق هذا اخر ما وجدته بكراسة ورق من المسودة بخط المؤلف رحمة الله فكتبتها و ارجو الله سبحانه ان يمن علينا باتمامها كما من بابتدائنا لان المؤلف رحمة الله تعالى لم يكمل المبوبة لكن المسودة تامة بخطه .

The present copy is defective after fol. 121<sup>a</sup>, and the notices (arranged alphabetically under proper names) are wanting after the account of Mūsā bin Alīmad as-Subkī, as are also parts of that portion of the work dealing with the Kunyahs. Four folios, 122<sup>a</sup> to 125<sup>b</sup>, apparently meant for the insertion of notices, are left blank.

Both volumes are written in fair *Naskh*, with lacunae and gaps in many places. The headings, which are also repeated in the margins, are in red. Dated, A.H. 1023 = A.D. 1614.

Scribe: عبد الرزاق بن أحمد المعربي العلبي.

Short notices, from other sources, of the following eminent learned men are written in a different hand in the margins of foll. 22<sup>b</sup>, 55<sup>a</sup>, 87<sup>b</sup>, 119<sup>a</sup>, 119<sup>b</sup>, 122<sup>a</sup> and 125<sup>b</sup>, respectively:—

1. Shamsaddīn Muḥammad bin Ibrāhīm ash-Shirwānī (*d.* A.H. 873 = A.D. 1468), from the *Tārīk* al-*Ibn 'Iyās*.
2. Muḥammad bin Ḥasan bin 'Alī al-Baijūrī (*d.* A.H. 822 = A.D. 1419). No reference is given for this notice.
3. As-Sayyid a-b-Sharīf al-Jurjānī (*d.* A.H. 838 = A.D. 1435), from the *Maṭla'as-Sa'dain*.
4. Muḥammad Faṣīḥaddīn (*d.* A.H. 837 = A.D. 1434), from the *Maṭla'as-Sa'dain*.
5. Muḥammad Faṣīḥaddīn an-Nīzāmī (*d.* A.H. 919 = A.D. 1513), from the *Habib as-Siyar*.
6. Sa'daddīn Maṣ'ūd at-Taftāzānī (*d.* A.H. 916 = A.D. 1510), from the *Habib as-Siyar*.
7. Abū Bakr bin 'Abdallāh al-'Aidārūs (*d.* A.H. 914 = A.D. 1508), from the *Tārīk* al-Yāman.

### No. 659.

fol. 245; lines 23; size 10½ × 6½; 7½ × 4½.

النور السافر في أخبار القرن العاشر

### AN-NŪR AS-SĀFIR FĪ AKHBAR AL-QARN AL-'ĀSHIR.

A work containing biographical notices of eminent scholars and Sūfis of the 10th century of the Hijrah, arranged chronologically.

Author: Muhiyaddin Abū Bakr 'Abdalqādir bin Shaikh bin 'Abdallāh bin Shaikh bin 'Abdallāh bin al-'Aidārūs al-'Alawī مهدي الدين أبو بكر عبد القادر بن شيخ بن عبد الله بن شيخ بن عبد الله بن العيدروس العلوي. The author, who belonged to the well-known Al-'Aidārūs

family of Yaman, was born at Ahmedabad (Gujarat) on Thursday, the 20th Rabi' I, A.H. 978 = A.D. 1570. He gives us his autobiography in the present work (fol. 170<sup>a</sup>–175<sup>a</sup>) ; and in the list of his works contained therein we may note the following, besides those mentioned in Brock., vol. ii, p. 419 :—

الحادي عشر في 2 ; الفتوحات القدوسية في الخرقعة العيدروسية 1. الا نموج الطيف في اهل بدر 3. سيرة النبي عليه السلام واصحاحه العشرة 4 ; منفج الباري بحتم البخاري 5 ; العرواشي الرشيقه على العروة الوبيفة 6 ; الشريف عقد الال بفضائل 7 ; الجعوهر المثالي في كلام الشیخ عبد الله في الغزالی 8 ; بیهیة المستفید بشرح تحفۃ المورد 9 ; خدمة السادة بنی علوی 10. الیوسف الاریض والقبص 11 ; شرح علی قصيدة الشیخ ابی العیدروس قرة العین 13 ; انعاف اخوان الصفاء بشرح تحفۃ العرفان 12 ; المستفیض فی مقاومت الولی عمر بن محمد حسین .

He died at Ahmedabad in A.H. 1038 = A.D. 1628. See 'Iqd al-Jawâhir, fol. 124<sup>a</sup> ; Khulâsat al-Asâr, vol. ii, p. 440 ; Tâj at-Tabaqât, vol. xi, fol. 71<sup>a</sup> ; Al-Mashra' ar-Rawi, vol. ii, part i, fol. 283<sup>b</sup>.

Beginning :—

الحمد لله رب العالمين ..... وبعد فهذا النموج الطيف و عنوان شریف  
ذکرت فيه و نیات من ظفرت بتاريخ وفاته من مات في هذا القرن الذي  
اوله احمدی و تسعماة ختم بالحسنی من سیر العلماء و الصلحاء الخ \*

The work was completed at Ahmedabad on the 12th Rabi' II, A.H. 1012 = A.D. 1603, as stated in the following colophon :—

وقع الفراغ من تالیف هذا التاریخ الطیف فی یوم الجمعة ثانی  
عشر شهر ربیع الثانی سنه اثنتی عشر بعد الالف \*

For other copies see Br. Mus., No. 937 ; Bûhâr, No. 273 ; and Râmpûr, p. 650. See also Brock., vol. ii, p. 418 ; and Hâj. Khal., vol. vi, p. 392.

Written in fair Naskh, within red and blue ruled borders. Dated, A.H. 1113 = A.D. 1702.

Scribe : محمد بن علی البندوان باعلوی .

The title-page contains a short biographical notice of the author, extracted from 'Iqd al-Jawâhir wa'd-Durâr of Ash-Shâlli.

The title-page also contains a seal and signature of one Muham-mad bin 'Abdallâh al-Lâbîdi al-Ahmadî al-Ansâri ash-Shâfi'i, dated A.H. 1122 = A.D. 1710. There is also a note by 'Abdallâh bin Sayyid

'Aidarūs bin' Ali bin Abi Bakr al-'Alawī al-Husainī, who tells us that he purchased the present MS. at Shāhjahānābād (Delhi) on the 20th Rabi' I, A.H. 1150 = A.D. 1737.

## No. 660.

fol. 267; lines 21; size 9½ x 6½; 7½ x 4½.

عقد الجوهر والدرر في اخبار القرن العادى عشر

**IQD AL-JAWĀHIR WA'D-DURAR FI  
AKHBĀR AL-QARN AL-ḤĀDĪ  
'ASHAR.**

A work containing biographical notices of eminent scholars of the 11th century of the Hijrah, from A.H. 1001 to A.H. 1093, arranged chronologically.

Author: Jamāladdin Abū 'Alawī Muḥammad bin Abi Bakr bin Aḥmad ash-Shilli-al-Hadramī ابو علوي محمد بن ابي بكر بن احمد الشلي الحضرمي. He was born at Tarim (a town in the province of Hadramaut), in the middle of Sha'bān, A.H. 1030 = A.D. 1621. He studied under his father and several other distinguished scholars. After finishing his education, he visited India, and then made a pilgrimage to Haramain. In A.H. 1072 = A.D. 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca; but he served only a few years, and then resigned on account of ill-health.

Besides the present work, and that mentioned in Brock., vol. ii, p. 383, the following works of the author are enumerated in the *Khulāṣat al-Āṣār* (vol. iii, p. 336) —

رسالة في المفتي. 3; رسالة في علم الميقات. 2; رسالة في علم المعجب. 1;  
رسالة في معونة الفقائق المطالع وآخواتها. 5; رسالة في معرفة ظل الزوال. 4.  
المنحة المكية. 8; شرح جمع الجواجم للسيوطى. 7; رسالة في الا صطولا. 6.  
\* شرح مختصر الرحيبة.

He died at Mecca, in A.H. 1093 = A.D. 1682. See *Khulāṣat al-Āṣār*, vol. iii, p. 336; and *Tāj at-Tabaqāt*, vol. xi, fol. 249<sup>b</sup>.

Beginning: —

لله الحمد الذي انشأ الموجودات بقدرته الغ \*

For other copies see Br. Mus., No. 938; and Rāmpur, p. 641. See also Brock., vol. ii, p. 383.

Written in ordinary *Naskh*, with many lacunæ and blank spaces.  
Dated, A.H. 1313 = A.D. 1895.

عبد الله بن صالح بن عبود : .

No. 661.

fol. 279, lines 23; size  $13\frac{1}{2} \times 9\frac{1}{2}$ ;  $6\frac{1}{4} \times 5\frac{1}{4}$ .

خلاف لا ثرفي اصحاب القرن العادى عشر

KHULĀSAT AL-ASĀR FI A'YĀN AL-QARN AL-HĀDĪ 'ASHAR.

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hijrah; complete in four volumes.

Author: Muḥammad Amin bin Fadlallāh al-Muhibbi محمد امين بن فضل الله المحببي. He was born in Damascus, A.H. 1001 = A.D. 1651. He studied under his father and several other eminent scholars. After finishing his education, he made a pilgrimage to Ḥaramain, and also visited several places in Asia Minor and Egypt. Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Aminiyah. Our author wrote several books, which won general appreciation. Besides the present work, and those mentioned in Brock., vol. ii, p. 293, the following compositions of the author are enumerated in the *Silkad-Durar*, vol. iv, p. 86:—

1. كتاب امامي 2. قصد السبيل فيما في لغة العرب من الدخيل  
القاموس علي القاموس .

Our author died in Damascus, A.H. 1111 = A.D. 1699. See *Silk ad-Durar*, vol. iv, p. 86; and *Tāj at-Tabaqāt*, vol. xii, part i, fol. 66<sup>b</sup>.

Vol. I.

Beginning:—

يا من احصي باطفة الخلائق مدد المخ \*

الحسن بن ابي بكر بن العباس بن عبد الله بن عبود الرحمن السقاف .

Copies: Berlin, No. 9893; Ref., No. 369; Paris, No. 2083; Wien, No. 1192; Br. Mus., Nos. 1304/5 and 1648. See also Brock., vol. ii, p. 293.

The work was edited and published by Muṣṭafā al-Wahbī in Egypt, A.H. 1284.

## No. 662.

foll. 276; lines and size same as above.

The Same.

Vol. II.

حسن بن ذمي  
and ending with المذا عبد الكريم

## No. 663.

foll. 278; lines and size same as above.

The Same.

Vol. III.

عبد الكريم بن  
محمد بن عبد الرحيم بن محمد فاصي العسكر  
and ending with سنان

## No. 664.

foll. 301; lines and size same as above.

The Same.

Vol. IV.

محمد بن  
بروف الرخي القدسي  
عبد العزير البهالي  
and ending with

Written in ordinary Naskh. It is to be observed that the editor's note at the end of the printed edition (A.H. 1284 = A.D. 1867) is copied verbatim at the end of the present volume, indicating that all these volumes were copied from the printed edition. All are in the same hand.

No. 665.

fol. 320; lines 26-30; size 14½ x 9½; 13 x 8½.

تاج الطبقات

## TÂJ AT-TABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muhammad, companions of the Prophet, saints, Sufis and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically.

Author: Muhammad Amin bin Muhammad as-Sâlih an-Naqshbandî al-Kurdî al-Ayyûbi الكندي الكردي البري. Our author traces his genealogy from Sultan Salâhuddin Yûsuf al-Ayyûbi, the celebrated Saladin (A.H. 564-589 = A.D. 1169-1193). He also mentions that Hasan bin Mûsâ al-Kurdî al-Bâni, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol. 385), was one of his ancestors. This Hasan bin Mûsâ, who was the author of several works, died in A.H. 1148 = A.D. 1735. See Brock., vol. ii, p. 345.

Details of the author's life and the exact date of his death are wanting; but, from the colophon of the last *Mujallad* (No. 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A.H. 1299 = A.D. 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A.H.

The full title of the work, as given in the preface, is as follows: تاج طبقات الأولياء والعلماء والعارفین والعلماء العاملین—

Vol. I, part 1.

Beginning:—

الحمد لله المنفرد باسمه السمي المختص بالملك العز الهمي

\* الخ

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works:—

1. A treatise on the science of agriculture, entitled ترقیب الطالبین فی حساب اهل البادیة والزار عین.

2. An astrological work, entitled *إِلْكَان* (elkan).
3. An Arabic translation of a Turkish work, entitled *ابْصَاح التَّخْيِيلات* (Tibhāt al-takhīliyat) in Persian, *تَرْجِمَةُ الْخَيَالَاتِ* (Targīmat al-khayāliyat).
4. An Arabic translation of another Turkish work, entitled *سَيَاحَتُ نَاهِمَةِ اِبْرَاهِيمِ اِفْنِي* (Siyāḥat Nāhīm ibnī Afīnī), being an account of 'Abdarrahmān Afīnī's journey to Brazil (South America).
5. A daily note-book, or *دَلَيْلُ الْجَمِيعِ*.

He tells us further that he was actually engaged in the compilation of a detailed work on Sufism, and had already completed more than four volumes, when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task, owing to the want of materials; but fortunately, when he was staying at Mecca, he found there many useful books suitable for his purpose. He enumerates the following works as his authorities:—

1. *Al-Istī'āb*, by Ibn 'Abdalbarr (No. 692 below).
2. *Al-İşbah*, by Ibn Hajar al-'Asqalānī (717 below).
3. *Uṣd al-Ğabah*, by 'Izzaddin Ibn al-Ğasir (No. 702, below).
4. *Tabaqāt al-Kubrā*, by As-Suyūṭī (d. A.H. 911 = A.D. 1505).
5. *Sīk ad-Durār*, by Muḥammad Khalil al-Murādī (d. A.H. 1206 = A.D. 1791).
6. *Khulīsat al-Asār*, by Al-Muhibbi (No. 661 above).
7. *An-Nūr as-Sīfir*, by 'Abdal Qādir al-'Alawī (No. 659 above).
8. *Ad-Daw' al-Lāmi'*, by As-Sakhāwī (d. A.H. 902 = A.D. 1497).
9. *Ad-Durar al-Kāminah*, by Ibn Hajar al-'Asqalānī (No. 654 above).
10. *Lawiqīh al-Anwār*, by Aṣb-Shā'rānī (No. 753 below).
11. *Al-Jawāhir al-Muḍīyah*, by Muhiyaddin al-Qurashī (No. 758 below).
12. *Tabaqāt an-Nahwiyyin*, by As-Suyūṭī (No. 788 below).
13. *Nafāḥat al-Uṣn*, by 'Abdarrahmān Jāmī (d. A.H. 898 = A.D. 1492).
14. *Ar-Risālat al-Qushairiyah*, by Abū'l-Qāsim al-Qushairī (d. A.H. 465 = A.D. 1074).
15. *Şarkı ar-Risālat al-Qushairiyah*, by Zakariyā al-Anṣārī (d. A.H. 926 = A.D. 1520).
16. *Aṣb-Shaqāiq an-Nu'māniyah*, by Tāshkūprizādah (d. A.H. 968 = A.D. 1560).
17. *Dail aṣb-Shaqāiq an-Nu'māniyah*, by 'Aṣhiq Bābā (d. A.H. 979 = A.D. 1571).
18. *Nafh at-Tīb*, by Al-Maqqarī (d. A.H. 1041 = A.D. 1632).
19. *Tabaqāt al-Hanābilah*, by Ibn Rajab (No. 779 below).

20. *As-Suhūb al-Wābilah*, by An-Najdī (No. 785 below).
21. *Tabaqāt ash-Shāfi'iyyah*.
22. *Tabaqāt al-Huffāz*, by Ad-Dahabi (No. 707 below).
23. *At-Tārikh al-Kāmil*, by Ibn al-Asir (d. A.H. 630 = A.D. 1232).
24. *Wafayāt-al-Ā'yān*, by Ibn Khallikān (No. 649 above).
25. *Subhat al-Marjān*, by Āzād Bilgirāmī (No. 810 below).
26. *Akhbār ad-Duwal*, by Āhmad al-Qarāmānī (d. A.H. 1019 = A.D. 1611).
27. *Tārikh Hamād* (see Hāj. Khal., vol. ii, p. 127).
28. *'Ajlī'ib al-Āṣir*, by Al-Jabarti (d. A.H. 1240 = A.D. 1825).
29. *Kitāb al-Khiṭāt wal-Āṣār*, by Al-Maqrīzī (d. A.H. 845 = A.D. 1442).
30. *Šarḥ al-Mawāhib al-Laduniyyah*, by Az-Zarqānī (d. A.H. 1122 = A.D. 1710).
31. *Kitāb aṣ-Šilah*, by Ibn Baškuwāl al-Qurṭubī (d. A.H. 578 = A.D. 1183).
32. *Takmīlat aṣ-Šilah*, by Ibn al-'Abbār al-Quḍā'i (d. A.H. 658 = A.D. 1260).
33. *Al-Iḥāṭah fi Tārikh Ġarnāṭah*, by Ibn al-Khaṭīb al-Qurṭubī (d. A.H. 776 = A.D. 1374).
34. *Mal' al-'Aibah*, by Ibn Rūshād al-Fihri (d. A.H. 721 = A.D. 1321).
35. *Tabaqāt al-Qurra'*, by Ad-Dahabi (No. 757 below).
36. *Inbā' al-Gumr bi 'Abnā' al-'Umr*, by Ibn Ḥajar al-Asqalānī (d. A.H. 852 = A.D. 1440).
37. *Al-Kawākib ad-Durriyyah*, by 'Abdarra'ūf al-Munāwī (d. A.H. 1031 = A.D. 1622).

The entire work is divided into twelve *Mujallad*, each treating of a century; and most of these are subdivided into several parts. The present part of the first *Mujallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hijrah.

اعلم النبیین و سید المرسلین ..... محدث ..... اعلم الائمه و اشرف هذه ..... and ending with that of ..... بن عبد الله بن عبد المطلب ..... الائمه سیدنا نوبل بن العمارث

The colophon at the end of the last *Mujallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muḥammad bin 'Abdallāh al-Maṇṣūrī, is prefixed to each part.

## No. 666.

fol. 340; lines and size same as above.

The Same.

Vol. I, part 2.

The second part of the first *Mujallad*, embracing the period extending from the later months of the 15th up to the end of the 44th year of the Hijrah.

Beginning with the account of **نعم بن عبد الله الخروشي** and ending with that of **عنترة بن أبي سفيان**.

## No. 667.

fol. 340; lines and size same as above.

The Same.

Vol. I, part 3.

The third part of the first *Mujallad*, embracing the period extending from A.H. 45 to the earlier months of A.H. 67.

Beginning with the account of **عبلة بن مخلد** and ending with that of **احنف بن قيس**.

## No. 668.

fol. 307; lines and size same as above.

The Same.

Vol. I, part 4.

The fourth part of the first *Mujallad*, embracing the period extending from the later months of A.H. 67 up to the end of A.H. 100.

Beginning with the account of **عدي بن حاتم الطائي** and ending with that of **عبد الرحمن بن مرشيل**.

## No. 669.

fol. 356; lines and size same as above.

The Same.

Vol. II, part 1.

The first part of the second *Mujallad*, embracing the period extending from A.H. 101 up to the end of A.H. 150.

Beginning with the account of سيدنا عمر بن عبد العزير and الامام الاعظم النعمان بن ثابت بن النعمان ابو حنيفة.

## No. 670.

fol. 220; lines and size same as above.

The Same.

Vol. II, part 2.

The second part of the second *Mujallad*, embracing the period extending from A.H. 151 up to the earlier months of A.H. 178.

Beginning with the account of الشیخ محمد بن اسحاق and ending with that of الشیخ ابو علي بن عبد الله الكوفی.

## No. 671.

fol. 257; lines and size same as above.

The Same.

Vol. II, part 3.

The third part of the second *Mujallad*, embracing the period extending from the later months of A.H. 178 up to the end of A.H. 200.

Beginning with the account of الشیخ ابو سلیمان البصیری and ending with that of ابو ملیحہ سیار بن حاتم البصیری.

## No. 672.

foll. 350; lines and size same as above.

The Same.

Vol. III, part 1.

The first part of the third *Mujallad*, embracing the period extending from A.H. 201 up to the earlier months of A.H. 245.

Beginning with the account of **الشيخ حبيب بن الوليد بن حبيب** and ending with that of **الشيخ ابو الفیض ثوبان بن ابراهیم**.

## No. 673.

foll. 349; lines and size same as above.

The Same.

Vol. III, part 2.

The second part of the third *Mujallad*, embracing the period extending from the later months of A.H. 245 up to the end of A.H. 300.

Beginning with the account of **الشيخ ابو تراب عسکر بن حصین التخشنی** and ending with that of **الشيخ محمد بن الفضل بن اسحاق ابو سعید التیسا یوزی**.

## No. 674.

foll. 350; lines and size same as above.

The Same.

Vol. IV, part 1.

The first part of the fourth *Mujallad*, embracing the period extending from A.H. 301 up to the earlier months of A.H. 345.

Beginning with the account of **الشيخ احمد بن اسحاق العمیری** and ending with that of **الشيخ محمد بن حبيب بن اعیة بن عمرو**.

## No. 675.

foll. 454; lines and size same as above.

The Same.

Vol. IV, part 2.

The second part of the fourth *Mujallad*, embracing the period extending from the later months of A.H. 345 up to the end of A.H. 400.

Beginning with the account of **الشيخ أبو عبد الله محمد بن أحمد بن حميد بن مكتول النسفي** and ending with that of **الشيخ المعتقد بن محمد بن محمد بن محمد بن عبد الله الرواقي**.

## No. 676.

foll. 247; lines and size same as above.

The Same.

Vol. V, part 2.

The second part of the fifth *Mujallad*, embracing the period extending from A.H. 470 up to the end of the fifth century.

Beginning with the account of **الشيخ محمد بن هبة الله أبو الحسن الرواقي** and ending with that of **الشيخ محمود بن عبد الله الرواقي**.

It is to be noticed that the first part of this fifth *Mujallad*, embracing the period A.H. 401 to 469, is wanting.

## No. 677.

foll. 310; lines and size same as above.

The Same.

Vol. VI, part 1.

The first part of the sixth *Mujallad*, embracing the period extending from A.H. 501 up to the earlier months of A.H. 558.

Beginning with the account of **الشيخ سليمان بن الخراساني** and ending with that of **الشيخ الحسن بن علي بن قشام السلوبي**.

## No. 678.

fol. 332; lines and size same as above

The Same.

## Vol. VI, part 2.

The second part of the sixth *Mujallad*, embracing the period extending from the later months of A.H. 558 up to the end of the sixth century.

Beginning with the account of **الشيخ علي بن مرجون بن العسين بن العسين** and ending with that of **ابي ابراهيم الشفاعي** **ابو الفتوح اسعد بن ابي محمد بن محمد بن ابراهيم** **الفضائل** **محمد بن خلف بن احمد العجلي**.

## No. 679.

fol. 240; lines and size same as above.

The Same.

## Vol. VII, part 1.

The first part of the seventh *Mujallad*, embracing the period extending from A.H. 601 up to the earlier months of A.H. 658.

Beginning with the account of **الشيخ محمد بن عبد العزوي بن خلف الشفاعي** and ending abruptly in the middle of the life of **احمد بن عبد الله بن عيسى بن ابي الرجال احمد بن علي البوني**.

## No. 680.

fol. 222; lines and size same as above.

The Same.

## Vol. VII, part 2.

The second part of the seventh *Mujallad*, embracing the period extending from the earlier months of A.H. 658 up to the end of A.H. 700.

Beginning at the point where the previous part ends in the account of **الشيخ محمد بن احمد بن عبد الله بن عيسى البوني** and breaking off abruptly in the middle of the account of **الشيخ عبد الوهاب بن عمر** **الرعبي**.

It may be noticed here that the account of **عبد الوهاب الرعبي** remains unfinished.

## No. 681.

foll. 301; lines and size same as above.

The Same.

Vol. VIII.

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century.

Beginning with احمد بن عبد الرحمن الدمشقي and ending with ظهر الدين الخطوني.

## No. 682.

foll. 359; lines and size same as above.

The Same.

Vol. IX.

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century.

Beginning with the account of الشیخ علی بن سیدی القطب و حد و بکر بن عبد الرحمن و نا الشیخ محمد بن ابی بکر و محمد و نا.

## No. 683.

foll. 302; lines and size same as above.

The Same.

Vol. X.

The tenth *Mujallad* of the same work, embracing the period extending from A.H. 901 to A.H. 985.

It may be noticed that no account of the years A.H. 986 to 1000 is found in the present copy.

Beginning with the account of محمد بن عمر بن محمد بن ثابت الدروسي and ending with that of حامد بن محمد الشهير بابن الشیخ دروز.

## No. 684.

fol. 275; lines and size same as above.

The Same.

Vol. XI.

The eleventh *Majallad*, containing biographies of those who flourished in the 11th century.

Beginning with the account of الشیخ اسماعیل بن عبد الحق بن محمد الشیخ محمد بن ابی السرور محمد بن سلطان العتبی.

## No. 685.

fol. 320; lines and size same as above.

The Same.

Vol. XII, part 1.

The first part of the twelfth *Mujallad*, embracing the period extending from A.H. 1101 up to the earlier months of A.H. 1152.

Beginning with the account of بوهان الدین الشیخ ابراهیم بن العمادی and ending with that of الشیخ ابراهیم بن محمد المعروف بابن سفر العلنی.

## No. 686.

fol. 377; lines and size same as above.

The Same.

Vol. XII, part 2.

The second part of the twelfth *Mujallad*, embracing the period extending from the later months of A.H. 1152 up to the end of the 12th century.

Beginning with the account of الشیخ عمر بن يوسف العلنی البقراسی and ending with that of نجم الدین بن صالح بن احمد بن محمد بن صالح بن محمد بن عبد الله القمر تاشی.

The colophon runs thus:—

قد تم بحمد الله و حسن توفيقه و عذائمه و ذلك البعر الثاني من القرن الثاني عشر و الحمد لله على البدء و الختام و كان الفراغ من

تسديدة عصر يوم السبت الحادي والعشرين من شهر رمضان المبارك  
سنة تسعة و تسعين و مائتين و ألف من سنة الهجرة الشريفة النبوية على  
صحابها افضل الصلة و اشرف التحبيات و ازيكي التسليمات اللهم وفق  
لتأليف القرن الثالث عشر على الوجه المطلوب بفضلك و منك و كرمك \*

All the volumes are written in a hasty Naskh.

Dated. A.H. 1299 = A.D. 1882.

## COMPANIONS AND TRADITIONISTS.

No. 687.

foll. 56; lines 24; size 9×6; 7×5.

[كتاب في اسماء الرجال]

(KITĀB FĪ ASMĀ' AR-RIJĀL.)

Fragment of a work containing biographical notices of the  
companions of the Prophet and of the traditionists who followed them,  
without title or author's name.

In an endorsement in the margin of fol. 1<sup>o</sup>, the work is said  
to be a fragment of *Al-Mā'ṭalif wa'l-Mukhtalif*, by 'Abdalqāni al-  
Azdi (d. A.H. 409 = A.D. 1018); but internal evidence shows that it is  
a portion of some work by Imām Al-Bukhārī (d. A.H. 256 = A.D. 870).  
All the statements made in the work have been narrated directly  
from those Shaikhs from whom, as we are told by Ad-Dahābī and Al-  
'Ijlawnī, Imām Bukhārī received traditions, and who flourished long  
before the afore-said 'Abdalqāni al-Azdi; for instance, Abū 'Āsim  
(d. A.H. 212 = A.D. 827), Abū Nu'aim (d. A.H. 219 = A.D. 834), Ādām  
bin Abī Iyās (d. A.H. 220 = A.D. 835), and Ismā'il bin Abī Uwais  
(d. A.H. 226 = A.D. 841). Moreover, in a note by some scholar in the  
margin of fol. 44<sup>o</sup>, where biographical accounts of Ḥarām bin Ḥakīm  
and Ḥarām bin Mu'āwiyyah are given, the writer says that Bukhārī  
(most probably, meaning the author of the present work) has wrongly

guessed that these men were two different persons while, as a matter of fact, they were one and the same person. The note runs thus:—

حرام بن حكيم و حرام بن معوية هما رجل واحد و هم البخاري في  
\* اخراجهم انما اثنين \*

We learn from Hāj. Khal., vol. ii, p. 117, that Imām Bukhārī wrote three biographical books dealing with the traditionists; the first a large work, entitled *At-Tārikh al-Kabir*; the second, a work of medium size, entitled *At-Tārikh al-Awsat*; and the third, a shorter work, entitled *At-Tārikh as-Sagīr* (see No. 688 below). The present MS. is possibly a fragment either of *At-Tārikh al-Kabir* or *At-Tārikh al-Awsat*.

From the original pagination of the MS., it appears that eight folios are wanting at the beginning. It opens abruptly with the words:—

قال لي ابراهيم بن المنذر عن ابراهيم بن محمد بن عبد العزيز بن عمر  
..... لمن شهد بدرنا فوجدهم مائة رجل لكل رجل باربع مائة دينار و كان  
عثمان بن عفان قيم فاخذها الخ \*

محمد بن عبد العزيز بن ابي حزم القطبي  
الواحد بن ابي حزم القطبي. The work is arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first.

The MS. breaks off abruptly in the middle of the account of خلاد بن يحيى بن صفوان.

Apparently a very old copy. Written in Naskh, with occasional notes and emendations in the margins. Not dated. Probably, 12th century.

#### No. 688.

fol. 175; lines 13; size  $12\frac{1}{2} \times 9$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

التاريخ الصغير

#### AT-TĀRIKH AS-SAGĪR.

A well-known work containing notices of the companions, their followers, and other subsequent traditionists.

Author: Abū 'Abdallāh Muḥammad bin Ismā'īl al-Bukhārī al-Ju'fi (ابو عبد الله محمد بن اسعيبل البخاري الصعفي) (d. A.H. 256 = A.D. 870). For his life, see Lih. Cat., vol. v, part i, No. 129.

Beginning:—

أخبرنا أبو ذر عبد بن احمد بن محمد بن الهروي ..... قال حدثنا محمد بن اسماعيل ..... كتاب المختصر من تاريخ النبي صلي الله عليه وسلم و المهاجرين و الانصار و طبقات التابعين لهم باحسان ومن بعد هم الخ •

Cf. Berlin, No. 9914, where the contents of the work have been fully described. See also Rāmpūr, p. 623; Būhār No. 221; and Hāj. Khal., vol. ii, p. 117.

Distinctly written in bold Nasīh, within red and blue ruled borders. Dated, A.H. 1293 = A.D. 1878.

The work has been lithographed in Allāhābād, A.H. 1324.

### No. 689.

fol. 325; lines 22; size  $13\frac{1}{2} \times 8$ ;  $10 \times 5\frac{1}{2}$ .

(A MS. containing two separate works, bound together.)  
fol. 1-102<sup>a</sup>.

#### I.

The Same.

Another copy of the preceding work.  
Begins as above.

Written in fair Nasīh. Dated, A.H. 1315 = A.D. 1898.  
fol. 105<sup>a</sup>-325.

#### II.

اسماء رجال الصحابة

### ASMĀ' RIJĀL AS-SAHĪHAIN.

A biographical dictionary of those traditionists, whose names occur in the *Šāhīh Bukhārī* and the *Šāhīh Muslim*.

Author: Abū'l-Fadl Muhammād bin Tāhir bin 'Alī al-Maqdīsī  
ابو الفضل محمد بن طاھر بن علی المقدسی

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A.H. 448 = A.D. 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadān. He died in Baġdād, A.H. 597 = A.D. 1113, on his way back from Mecca. See *Tađkīrat al-Huffāz*, vol. iv, p. 39.

Beginning:—

قال الحافظ ابو الفضل محمد بن طاھر المقدسی رضي الله تعالى عنه . الحمد لله على كل حال و امام كل حاجة و سوال الخ •

The work contains biographical notices of those traditionists who are mentioned in the *Šaḥīḥ Buḫārī* and the *Šaḥīḥ Muslim*, and accounts of whom were subsequently given in two separate works, viz., اسماء رجال صحیح مسلم by Abū Ḥāfiẓ Muḥammad al-Kalābādī (d. A.H. 398 = A.D. 1007) and اسماء رجال صحیح البخاری by Abū Bakr Ahmad bin ‘Alī al-Isfahānī (d. A.H. 428 = A.D. 1036). The author has incorporated the above two works in the present, after making some necessary additions and alterations. See *Hāj. Khal.*, vol. i, p. 289.

Written in bold *Naskh*, with the headings in red. Foll. 103<sup>a</sup>–104<sup>b</sup> are blank.

Dated, A.H. 1315 = A.D. 1898.

No. 690.

fol. 36; lines 19; size 8×7; 6½×4.

كتاب الصغیر

KITĀB AD-DU'AFĀ' AS-SĀGIR.

A biographical dictionary of weak or rather unreliable traditionists.

ابوعبد الله محمد بن الحنفية (d. A.H. 256 = A.D. 870). See *Lib. Cat.*, vol. v, part i, No. 129.

Beginning:—

أخبرنا الشیخ ابو علي الحسن بن احمد الحداد المقرئ قراءة عليه  
و انا اسمع في شهر الله الاعم رجب سنة تسع و خمس مائة انبأ ابو نعيم  
احمد بن عبد الله بن احمد بن اسحاق الحافظ بسط محمد بن يوسف  
البدنا الصوفی قراءة عليه في ذي الحجه سنة ست و عشرين و اربعمائة  
انبأ ابو احمد محمد بن احمد بن الخطیف الرناظی بجرجان قال قرأت  
على ادم بن موسی الجوازی ثنا ابو عبد الله محمد بن اسحیل البخاری  
باب الالف لبراهیم بن اسحیل بن مجتمع بن جابرۃ الانصاری ذریعہ عنہ  
و هو کثیر الرهم الن \*

Besides the present work, Imām Buḫārī wrote another biographical dictionary of the unreliable traditionists, entitled *Kitāb ad-Du'afā' al-Kabīr*. See *Hāj. Khal.*, vol. iv, p. 118.

Written in fair Naskh.

Not dated. Apparently, a very modern copy.

The work was printed in A.H. 1323.

No. 691.

fol. 26; lines 18; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4\frac{1}{2}$ .

كتاب المنفردات والوحدان

**KITĀB AL-MUNFARIDĀT  
WAL-WUHDĀN.**

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Ḥadīṣ to one single person.

Author: Abū'l-Ḥusain Muslim bin al-Ḥajjāj al-Qushairī (d. A.H. 261 = A.D. 875). مسلم بن الحجاج القشيري. See Lib. Cat., vol. v, part i, No. 188.

Beginning:—

قال أخبرنا أبو محمد الحسين بن أحمد السعدي بقرائي عليه  
بنفيساً بور ..... قال سمعت أبا الحسين مسلم بن الحجاج القشيري يقول  
تسمية من روي عنه رجل أو امرأة حفظ أو حفظت من رسول الله صلى الله  
عليه وسلم شيئاً من قول أو فعل ولا يروي عن كل واحد منهم إلا واحد من  
مشهور التابعين لأنني في الرواية عنه أخْ

A copy of the work is noticed in Asafiyah, p. 786.

Written in fair Nasta'liq. Not dated. Apparently, a very modern copy.

No. 692.

fol. 144; lines 19; size  $13\frac{1}{2} \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

الاستيعاب في معرفة الأصحاب

**AL-ISTI'ĀB FĪ MA'RIFAT AL-ASHĀB.**

The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Abū 'Umar Yūsuf bin 'Abdallāh bin Muḥammad bin 'Abdalbarr an-Namari al-Qurtubī ابو عمر يوسف بن عبد الله بن محمد بن عبدالبار بن نامي القرطبي. The author was a great traditionist and historian of his time, and was born at Cordova on Friday, the 24th Rabi' II, A.H. 368=A.D. 978. He held the post of Qādī of Lisbon, and died at the age of 95 in Shāṭibah, on the 30th Rabi' II, A.H. 463 = A.D. 1071. For his life, see *Tadkirat al-Ḥuffāz*, vol. iii, p. 324; and *Al-Ansāb* by As-Sam'ānī, fol. 447<sup>a</sup>; *Ithāf an-Nubāṣ*, p. 442; and *Ibn Khallikān* (De Slane's translation), vol. iv, p. 398.

## Vol. I.

Beginning:—

قَالَ ..... الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ جَامِعُ الْأَرْلَيْنِ وَالْأَخْرَيْنِ الْمُعَمَّدِ \*

The present volume ends abruptly in the middle of the account of الْعَسْبَنْ بْنُ عَلَيْ بْنِ أَبِي طَالِبٍ.

For other copies see Br. Mus., No. 1623; Br. Mus. Suppl., No. 623; Brill-Houtsma, No. 195; Cairo, vol. i, p. 225; Ḥamidiyah, No. 202; Ayā Ṣūfiyah, No. 453; Köpr., Nos. 238-241; Bashir Āgā, No. 85; Calcutta Madrasah, p. 42; Būhār, No. 228: and Rāmpūr, p. 133. See also Hāj. Khal., vol. i, p. 276; and Brock., vol. i, p. 368.

The work was printed in two volumes at Haidarābād (Deccan), A.H. 1318.

## No. 693.

fol. 152; lines and size same as above.

The Same.

## Vol. II.

The second volume of the same work, beginning with what remains over from the preceding volume of the account of الْعَسْبَنْ بْنُ كَدَادِ الْأَيَادِي and ending with that of ظَبَيَانَ بْنَ أَبِي طَالِبٍ.

## No. 694.

fol. 205; lines and size same as above.

The Same.

## Vol. III.

The third volume of the same work, beginning with the account of قَبِيسَ بْنَ الْعَصَمِيْنِ and ending with that of عَبْدِ اللّٰهِ بْنِ قَعَانَهُ ابْوِي كَرِيْمِ الصَّدِيقِ الْعَارَفِيِّ.

## No. 695.

fol. 171; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of عالب بن عبد الله. The alphabetical series of proper names ends on fol. 166<sup>b</sup>, with بريج الجوني. There follows the كتاب الكني, containing the accounts of those who are known by their *Kunyah*, arranged also alphabetically. The volume ends abruptly in the middle of the account of ابوامية المخزومي.

## No. 696.

fol. 167; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of ابوامية المخزومي. The *Kunyah* end on fol. 87<sup>b</sup>, with ابوبره. There follows the كتاب النساء, a chapter containing notices of the female companions of the Prophet, beginning with اروى بنت عبد المطلب and ending with ام درقة.

All the above five volumes were transcribed by Mirzâ Haidar Ali at Lucknow, A.H. 1316=A.D. 1898. Written in fair *Naskh*, with the headings in red.

## No. 697.

fol. 188; lines 17; size 8 x 5½; 5 x 3.

تقيد المهمل و تبيين المشكل

TAQYID AL-MUHMAL WA TAMYIZ  
AL-MUSHKIL.

A biographical dictionary, which deals with those names, *Nisbah* and *Kunyah* mentioned in the *Al-Jâmi' as-Sâhih* of Imâm Bulhârî and in the *Al-Jâmi' as-Sâhih* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded.

Author: Abú 'Alí al-Husain bin Muḥammad bin Ahmad al-  
Gassānī al-Jaiyānī ابو علي الحسين بن محمد بن احمد الغساني الجياني

The author, Al-Jaiyānī, a good philologist and traditionist of Spain, was born in A.H. 427 = A.D. 1035. He began his travels for the purpose of acquiring learning in A.H. 444 = A.D. 1052, served as a professor of Hadiṣ in the famous Cordova University, and died on the 12th of Sha'bān, A.H. 498 = A.D. 1105. See *Tađkirat al-Huffāz*, vol. iv, p. 31; and *Ibn Khallikān* (De Slane's translation), vol. i, p. 458.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ..... و بعد يرحمك الله  
فإنك سأنتني أن أجمع لك ما اشتبه عليك مما ياتفاق خطه و يختلف  
لفظه من أسماء الرواة و كناثهم و انساتهم من الصحابة والتبعين ومن بعدهم  
من الخالقين ومن ذكر في الكتابين الصحيحين الخ \*

Incomplete at the end. The MS. breaks off abruptly in the middle of the account of ابن اشکاب.

A copy of the work has been described in Berlin, No. 10161. See also *Hāj. Khāl.*, vol. ii, p. 397; and *Brook.*, vol. i, p. 368.

Apparently, an old copy. Written in fair *Naskh*, with the headings in red. The old folios have been re-mounted on new margins.

Not dated. Probably, 16th century.

### No. 698.

fol. 203; lines 23; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

الكمال في أسماء الرجال

### AL-KAMĀL FI ASMĀ' AR-RIJĀL.

A biographical dictionary of those traditionists whose names occur in the famous six canonical books of Hadiṣ.

Author: Taqī ad-Dīn 'Abdalwāhid bin Surūr al-Jammā'īlī al-Maqdīsī تقي الدين عبد الغني بن عبد الواحد بن سرور الجماعيلي المقدسي. He was born at Jammā'īl (a village in the vicinity of Nābulus) in A.H. 541 = A.D. 1146. In his early youth he left his home for the sake of acquiring learning, and visited Dāmascus, Baġdād, Egypt, Hamadān, Isfahān and other centres of Islamic culture and learning. In A.H. 570 = A.D. 1174 he revisited Alexandria,

and heard traditions from the greatest traditionist of the age, Hâfiż Ahmad bin Muhammad as-Silâfi (d. A.H. 576 = A.D. 1180). Our author specialised in the subject of Ḥadîṣ, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabi' I, A.H. 600 = A.D. 1203. See Taḍkirat al-Huffâz, vol. iv, p. 165; Ithâf an-Nubâfi', p. 302; and Tabaqât al-Hanâbilah by Ibn Rajab, vol. ii, fol. 15<sup>b</sup>.

Beginning:—

الحمد لله الذي جمع نعمه عدد خلقه وكلمة حمداً يوجب المرزد  
من فضله وكرمه الخ \*

According to the Taḍkirat al-Huffâz, the work was originally divided into ten parts. The present MS. is designated on the title-page as the first part. It ends with the account of اسْبَاطِ ابْنِ الْبَعْدِ الْبَصْرِيِّ.

The work was finally arranged by the author's son, Jamâladdin Abû Mûsâ 'Abdallâh (d. A.H. 627 = A.D. 1229), as stated in the following note on the title-page:—

الجزء الاول من الكمال في اسماء الرجال ..... تاليف الشیخ الامام  
تفی الدین ابی محمد عبد الغنی بن عبد الواحد بن علی بن سوز  
المقدسی ترتیب ولده الحافظ جمال الدین ابی موسی عبد الله وحدهما اللہ  
تعالیٰ \*

For other copies see Berlin, No. 9924/5; Br. Mus. Suppl., No. 625/6; Cairo, vol. i, p. 244; and Calcutta Madrasah, p. 43. See also Brock., vol. i, p. 356; and Hâj. Khal., vol. v, p. 240.

Written in good *Naskh*, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawâwi (d. A.H. 676 = A.D. 1278) in the margins of the original copy. Not dated. Probably, 15th century.

## No. 699.

foll. 226; lines 21; size  $9\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{2}$ .

تَهْذِيبُ الْكَمَالِ

## TAHDIB AL-KAMĀL.

The present MS. is defective at the beginning as well as at the end. It contains neither title nor author's name; but in an endorsement on fol. 1<sup>a</sup> it is said to be *Tahdīb al-Kamāl*, which is a revised and enlarged edition of 'Abdalqānī al-Maqdīsī's *Al-Kamāl* (No. 698 above).

Author: Jamāladdīn Abū'l-Hajjāj Yūsuf bin 'Abdarrahmān al-Mizzī (جمال الدين أبوالحجاج يوسف بن عبد الرحمن المزري) (d. A.H. 742 = A.D. 1341). See Lib. Cat., vol. v, part i, No. 229.

The MS. begins abruptly with the account of <sup>سَعَادُ بْنُ فَتَّامٍ</sup> and breaks off in the account of <sup>عَبْرَةُ الشَّيْبَانِيِّ</sup>.

We learn from Hāj. Khal., vol. v, p. 240, that Al-Mizzī left this work incomplete; and that it was subsequently continued by 'Alā'-addīn Muğalṭā'i bin Qiliy, who divided it into thirteen volumes. Muğalṭā'i was born in A.H. 689 = A.D. 1290, and died in A.H. 762 = A.D. 1361. For his life, see Ad-Durar Al-Kāminah, vol. ii, fol. 299<sup>a</sup>.

For other copies see Berlin, No. 9930/1; Paris, Nos. 2089-91; Br. Mus., No. 1635; Br. Mus. Suppl., No. 627; Cairo, vol. i, p. 233; Hamidiyah, No. 226; Köpr., No. 272; and Aṣafiyah, vol. i, p. 779. See also Brock., vol. i, p. 360, where the present work is erroneously described as an abridgment of the work by Muḥammad bin Maḥmūd bin al-Hasan bin an-Najjār al-Baġdādī (d. A.H. 643 = A.D. 1245), entitled <sup>الْكَمَالُ فِي مَعْرِنَةِ الرِّجَالِ</sup>.

Plainly written on thick creamy paper in bold Arabian Naskī, with the headings always in red.

There are several marginal notes by Muḥammad bin Ibrāhīm bin al-Muhandis, who tells us that he read this MS. before its author, and collated it with the autograph copy, at Damascus in A.H. 718 = A.D. 1318. Ibn al-Muhandis, the writer of these notes, was one of the teachers of the celebrated traditionist, Ad-Dahabi. He was born in A.H. 665 = A.D. 1267, and died in A.H. 733 = A.D. 1333. For his life, see Ad-Durar al-Kāminah, vol. ii, fol. 93<sup>b</sup>; and Taḍkīrat al-Huffāz vol. iv, p. 294.

## No. 700.

foll. 166; lines 20; size  $10 \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{4}$ .

الكشف في معرفة أسماء الرجال

AL-KĀSHIF FI MA'RIFAT ASMĀ'  
AR-RIJĀL.

An old and exceedingly valuable copy of *Al-Kāshif*, an abridgment of Al-Mizzi's *Tahdīb al-Kamāl* (No. 699 above), by Shamsaddin Abū 'Abdallāh Muḥammad bin Aḥmad bin 'Uṣmān bin Qā'imāz ad-Dahabi شمس الدين أبو عبد الله محمد بن احمد بن عثمان بن قائم الداهبي, a well-known traditionist and historian, born in Damascus on the 3rd Rabi' II, A.H. 673=A.D. 1274. At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Hijāz, where he studied under numerous eminent scholars. The number of his teachers surpassed twelve hundred. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died on the 3rd Du'l-Qa'dah, A.H. 748=A.D. 1348. See *Tabaqāt al-Kubrā* by As-Subki, vol. vii, fol. 4<sup>b</sup>; *Tabaqāt* by Al-Isnawī fol. 101<sup>b</sup>; *Tabaqāt* by Ibn Qādi Shuhbāh, fol. 145<sup>a</sup>; *Mir'āt Al-Janān*, fol. 458<sup>b</sup>; *Ad-Durār al-Kāminah*, vol. ii, fol. 109<sup>a</sup>; *Muntakhab as-Sulūk*, fol. 38<sup>b</sup>; *Dustūr al-'lām*, fol. 50<sup>b</sup>; and Brock., vol. ii, p. 46.

Beginning:—

الحمد لله والشكر لله ..... يقول محمد بن احمد بن الذهبي  
ساخته الله هذا مختصر ناتع في رجال الكتب الستة الصالحةين و السفن  
الاربعة مقتضب من تهذيب الكمال لشيخنا العاظم المزي الخ \*

The notices are arranged in alphabetical order, beginning with Aḥmad bin Ibrāhīm al-Mawṣili.

For other copies see Cairo, vol. i, p. 242; Köpr., No. 386; Escur., No. 1779; Āṣafiyah, p. 786; Būhār, No. 232; and Rāmpūr, p. 138. See also Hāj. Khal., vol. v, p. 3.

The present valuable copy, dated A.H. 733=A.D. 1333, was transcribed within the life-time of the author by Abū'l-Faṭḥ as-Subki, as stated in the following colophon:—

وقع فراغ أبي الفتح السبكي نفعه الله من كتابته في الثاني والعشرين  
الرجب الفرق سنة ثلاث و ثلثين و سبعمائة \*

The scribe, *Abū'l-Faṭḥ*, whose full name was *Taqiaddin Muḥammad bin 'Abdallatīf as-Subkī*, was born in the month of *Rabi' II*, A.H. 705 = A.D. 1305. He was an eminent scholar, held several distinguished posts in Egypt and Syria, and died at Damascus on Saturday, the 12th *Dū'l-Qa'dah*, A.H. 744 = A.D. 1344. For notices of his life, see *Ad-Durār Al-Kāminah*, vol. ii, fol. 166<sup>b</sup>; *Tabaqāt* by *Al-Isnawī*, fol. 129<sup>a</sup>; *Tabaqāt* by *Ibn Qāḍī Shuhbāh*, fol. 146<sup>a</sup>; *Tabaqāt al-Kubrā* by *As-Subkī*, vol. vii, fol. 29<sup>a</sup>; *Tabaqāt* by *Ibn al-Mulaqqīn*, fol. 150<sup>a</sup>; and *Mir'āt al-Jānān*, fol. 458<sup>a</sup>.

Written on thick creamy paper, in beautiful *Naskh*, with marginal notes and emendations.

Foll. 40–49, are of paper of a reddish tint. Foll. 94–99 and 150 are seriously water-stained.

The title-page bears the seal and signature of *Abū Bakr 'Abdallāh*, a teacher of the Madrasah *As-Ṣadr al-Āli* (مدرسة الصدر العالى) at Qandiyah, dated A.H. 1179 = A.D. 1765.

No. 701.

fol. 249; lines 27; size 10 × 6; 8 × 4½.

تقریب التهذیب

TAQRIB AT-TAHDIB.

The well-known biographical dictionary of the traditionists, compiled by *Al-Ḥamad bin 'Alī bin Hajar al-Asqalānī* (جحر العسقلاني) (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

*Ibn Hajar Al-Asqalānī* first abridged *Al-Mizzī's Tahdīb al-Kamāl* (No. 699 above) in a work entitled *Tahdīb at-Tahdīb*. He then abridged this latter work in a more concise form, entitled it *Taqrib at-Tahdīb*.

Beginning:—

الحمد لله الذي رفع بعض خلقه على بعض درجات ... اما بعد فاني لما فرغت من تهذيب تهذيب الكمال في اسماء الرجال الذي جمعت فيه مقصود التهذيب لحافظ عصره ابي الحجاج الرازي الخ \*

The contents of the present work have been described in Berlin, Nos. 9954–5. See also Cairo, vol. i, p. 232; *Āṣafiyah*, p. 776; *Rāmpūr*, p. 136; and *Brock.*, vol. i, p. 360. In *Hāj. Khal.*, vol. v, p. 243,

it is stated that the composition of the work was completed on the 9th Jumādā II, A.H. 808 = A.D. 1405; but in the colophon of the present copy, the date of completion is given as A.H. 824 = A.D. 1421. The colophon runs thus:—

قال المؤلف ... فرغت من تعليقه يوم الاربعاء اربع عشر جمادي الآخرة

\* ٨٢٤

Written in *Naskh*, with marginal notes and emendations throughout. Foll. 151 and 238-240 are supplied in a later hand. Foll. 224 and 225 should be transposed.

The present copy was collated with the original at Mecca by one *Jalāl [bin] Shaikh 'Abdalmalik*, commonly known as *Al-Muttaqī*, as stated in the following note at the end:—

بلغت بالمقابلة بوسع الطاقة والمكان بعون عذارة الوحمن من مبدنه و  
محاتمه في مكة المعظمة نجاة بيت الله زادها الله شرفا وتعظيمها ... كتبه  
الفقير المذنب جلال [بن] شيخ عبد الملك الشهير بالمتقي عفي عنه \*

Not dated. Probably, 18th century. Slightly worm-eaten.

The work has been repeatedly printed and lithographed in India, viz., in A.H. 1271, A.H. 1290 and A.H. 1308.

### No. 702.

fol. 256; lines 27; size  $14 \times 9\frac{1}{2}$ ;  $9\frac{1}{2} \times 7$ .

اسن العادة في معرفة الصحابة

### USD AL-ĞĀBAH FI MA'RIFAT AS-SAHĀBAH.

A very old and valuable copy of the *Usd al-Ğibah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A.H. 693 = A.D. 1294, and A.H. 694 = A.D. 1295, respectively; while the second, which is not dated, seems to be written in a different and much later hand.

Author: *'Izzaddin Abū'l-Hasan 'Ali bin Abi'l-Karam Aṣṭiraddin Muhammad bin Muhammad bin 'Abdal-Karīm bin 'Abdalwāhiḍ ash-Shaibāni*, generally known as *Ibn al-Asir al-Jazari*  
علي بن ابي الكرم اثیر الدین محمد بن محمد بن عبد الكریم بن عبد الواحد الشیبانی  
الشهیر بابن الائیر العجزی

## Vol. I.

Beginning:—

قول الشیخ ..... الحمد لله المنزه عن ان يكون له نظار و اشداء الخ \*

The author, who was a great traditionist and historian, was born on the 4th of Jumāda I, A.H. 555 = A.D. 1160, at Jaziratu Ibn 'Umar (in Mesopotamia), where he was brought up and received his early education. He went, with his father and his two brothers, Majdaddin Abū's-Sa'ādāt Mubārak (d. A.H. 606 = A.D. 1209) and Diyā'addin Abū'l-Faṭḥ Naṣrallāh (d. A.H. 637 = A.D. 1239), to Mawsil, where he received lessons from Abū'l-Faḍl 'Abdallāh bin Aḥmad at-Tūsi, the Khatib of the city (see As-Subki, vol. v, fol. 243<sup>a</sup>). He then proceeded to Bagdād, where he attended the lectures of Ya'ish bin Ṣadaqah al-Furāṭi (d. A.H. 593 = A.D. 1197; see Al-Isnawi, fol. 180<sup>a</sup>), Ibn as-Sukainah (d. A.H. 607 = A.D. 1211; see *ibid.*, fol. 125<sup>b</sup>), and other eminent scholars. Subsequently, he made a journey to Syria and Jerusalem, where he completed his education under numerous distinguished scholars. Afterwards, he returned to Mawsil, where he settled permanently, and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer, Ibn Khallikān, whose father was an intimate friend of our author, says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khallikān personally met him, in A.H. 626 = A.D. 1229, at Aleppo; and found him to be a man of the highest accomplishments and the most excellent qualities, but extremely modest. Besides the present work, he wrote the *Kitāb al-Kāmil fi'l-Tārīkh*, a well-known universal history, from the earliest times down to A.H. 628 = A.D. 1231; which has been edited and published by C. J. Tornberg, in 14 vols., Leyden, A.D. 1851-76, and reprinted in 12 vols., Cairo, A.H. 1290-1303. He also abridged the *Kitāb al-Ansāb* of As-Sam'ānī (No. 646 above), incidentally pointing out the errors of that author and enriching the work with valuable new material (see Hāj. Khal., vol. i, p. 456). He died at Mawsil in the month of Shā'bān, A.H. 630 = A.D. 1234. See Ibn Khallikān (De Slane's translation), vol. ii, p. 288; Ṭabaqāt by Ibn al-Mulaqqin, fol. 128<sup>b</sup>; Ṭabaqāt by Al-Isnawi, fol. 24<sup>a</sup>; Ṭabaqāt by Ibn Qādi Shuhbah, fol. 73; Ṭabaqāt al-Kubrā by As-Subki, vol. vi, fol. 245<sup>b</sup>; Taqṣīr al-Huffāz, vol. iv, p. 191; Mirāt al-Janān, fol. 393<sup>b</sup>; and Brock, vol. i, p. 345.

میف بن ملک بن اسی  
\* اشتمع

Written in beautiful Naskh, with occasional vowel-points. A

tastefully ornamented square on fol. 1<sup>a</sup>, inscribed with the title of the work and the author's name, has been partly torn off; but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read: بـدـائـمـ الـعـزـوـ الـيـقـاءـ وـ السـعـادـةـ وـ الـغـنـىـ. These words, as well as the extremely elegant appearance of the MS., suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS. belonged at one time or another.

Dated, the 2nd Ramadān, A.H. 693 = A.D. 1294.

Scribe: عبد المغني بن عبد المؤمن بن ابراهيم بن علي بن بدرالبياني.

The first and third volumes contain valuable marginal notes, the writer of which does not reveal his identity; but in the following note on the title-page, by one Amin al-Madani, a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina, he is said to be Al-Hāfiẓ Tājaddin as-Subki (d. A.H. 771 = A.D. 1369):—

قد اطلعت على هذه النسخة فوجدتها من اجل النسخ واصحها وعليها  
حواشي وتقديرات وضبط وتحوير بخط الحافظ ابن السجكي المتوفى سنة  
٧٧١ وكثيراً ما ينقل عن الذهبي في المشتبه وعن الرشاطي وعن ابن  
فضل الله العمري في مسالك البصائر وعن العاكم في المستدرك وعن  
أنساب المعناني وعن أنساب الدمشقي وعنها خط العلامة علي الحلباني  
المتوفى سنة ١٠٤٤ مصاحب السيدة الحلبية العسامة بانسان العيون في سير  
الآميين المؤمن - النبئي وكتبه امين المداني المدرس بالروضة النبوية سنة

\* ١٣٠٨

An autograph note by 'Ali bin Ibrāhīm al-Halabī (d. A.H. 1044 = A.D. 1634) is found at the end of the present volume. It is identical with that given at the end of vol. iii (see No. 704 below).

### No. 703.

fol. 338: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with معلم بن جنادة and ending with بـابـ الشـيـنـ وـ الـأـلـفـ.

Written in fair Naskh. Not dated. Apparently, 17th century.

## No. 704.

foll. 239; lines and size same as above.

The Same.

Vol. III.

باب اليم و الافت to the end.

The following note by 'Ali bin Ibrâhîm al-Halâbi ash-Shâfi'i (referred to in No. 702 above) appears at the end:—

مَرْعَلِيَّهُ مِنْ أَرْلَهُ إِلَيْهِ أَخْرَهُ وَكَذَا الْجُرْهُ الْأَوَّلُ مِنْ هَذِهِ النُّسْخَةِ وَاسْأَلَ  
اللَّهَ أَنْ يَمْنَ بِالْوَقْفِ عَلَى الْجُرْهِ الْثَّانِي - الْعَقِيرِ عَلَى الْعَلَبِيِّ الشَّاعِرِ  
عَفِيَ اللَّهُ عَنْهُ - سَنَةُ ١٠٤٠ \*

## No. 705.

foll. 212; lines 23; size  $12 \times 7\frac{1}{2}$ ;  $9 \times 5$ .

الرِّيَاضُ النَّضْرَةُ فِي نَصَائِلِ الْعَشْرَةِ

AR-RIYÂD AN-NADIRAH FÎ FADÂ'IL  
AL-'ASHARAH.

Accounts of the lives and deeds of the ten prominent companions, whose entrance into Paradise was foretold by the Prophet. They are Abû Bakr, 'Umar, 'Ugmân, 'Ali, Talhah, Zubair, 'Abdarrahmân bin 'Awf, Sa'd bin Abî'l-Waqqâs, 'Ubaidah bin al-Jarrâh, and Sa'id bin Zaid.

Author: Muhibbaddin Abû'l-'Abbâs Ahmad bin 'Abdallah at-Tabari al-Makkî, commonly known as Al-Muhibb at-Tabari سَعْبُ الدِّينِ أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الطَّبَرِيُّ الشَّهِيرُ بِالْمَعْبُطِ الطَّبَرِيِّ. He was one of the teachers of the famous traditionists, Ad-Dimyâti and Ad-Dahabi. He was the foremost traditionist of Hijâz in his time, and was born at Mecca on the 27th Jumâdâ II, A.H. 615 = A.D. 1218. He compiled several works, mostly based on traditions. He is generally blamed for his somewhat uncritical quotations from weak and unauthentic traditions. For a long time he was the teacher of Al-Malik al-Muzaaffar Yûsuf, the second of the Rasûlid rulers of Yaman (A.H. 647-694 = A.D. 1249-1295). Our author died on the 11th Jumâdâ II,

A.H. 694 = A.D. 1295. For his life, see Al-Khazrajî, vol. i, p. 277; Tabaqât by Ibn Qâdi Shuhbah, fol. 96<sup>a</sup>; Tabaqât by Al-Isnâwî, fol. 156<sup>a</sup>; Tabaqât by Ibn al-Mulaqqin, fol. 61<sup>a</sup>; Mir'ât al-Janâñ, fol. 436<sup>b</sup>; and Tâj at-Tabaqât, vol. vii, part ii, fol. 421<sup>b</sup>.

Beginning:—

الحمد لله مخصوص من يشاء برحمة الله \*

The contents of the work have been fully described in Berlin, No. 9657. See also Cairo, vol. v, p. 65; Waliaddin, No. 573; Landberg-Brill, No. 232; Åsafiyah, p. 1552; Leyden, No. 1748; Brock, vol. i, p. 361; and Hâj. Khal., vol. iii, p. 520.

Fols. 211<sup>a</sup>–212<sup>a</sup> contain an extract from فتح الباري, the well-known commentary on Bukhârî's الجامع الصالح, by Ibn Hâjâr al-Asqalâni, which is chiefly concerned with the question of the existence of the Prophet Khidr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will live, they believe, till the end of this world.

On fol. 206<sup>b</sup>, a large lacuna.

Written in fair Nasta'liq. Not dated. Apparently, a modern copy.

A seal bearing the inscription ابو المكارم علی عبد العزیز, dated A.H. 1297 = A.D. 1879, is found on fol. 1<sup>b</sup>.

The work has been printed in Egypt.

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No. 706.

fol. 13; lines 15; size 6×4; 4×3.

(A MS. containing two separate works, bound together.)  
fol. 1<sup>b</sup>–6<sup>a</sup>.

I.

عواالي مشيخة الجعفري

**'AWÂLI MASHIKHAT AL-JA'BARI.**

A tract containing short biographical notices of some of those Shaikhs under whom the author, Al-Ja'bâri, received his education, and from whom he obtained certificates.

Beginning:—

قال الشيخ الإمام العالم العامل العلامة وحيد عصره وفريد دهره أبي  
محمد برهان الدين ابراهيم بن عمر بن ابراهيم الجعفري الريعي منع الله  
بفقده استخرت الله تعالى و اخترت لمن اراد الرواية ان يروي مرويتي

و مؤلفاتي كلها بشرطها ..... و هذه اسماء شيوخى العوالى سندًا او علما  
الذين رأيت عنهم قرأت عليهم او سمعت منهم او عليهم او اجازة منهم الخ \*

The author, Al-Ja'bārī, whose full name is Burhānaddin Abū'l-Abbās Ibrāhīm bin 'Umar bin Ibrāhīm bin Khalil al-Ja'bārī ar-Rābā'i al-Khalili, ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي الخليلي, was born at Ja'bār in A.H. 640=A.D. 1242, settled at Hebron (in Palestine), where he spent a saintly life, and died in Ramaḍān, A.H. 732=A.D. 1332. For accounts of his life see Ad-Durar al-Kāminah, vol. i, fol. 14<sup>a</sup>; Mir'āt al-Janān, fol. 452<sup>a</sup>; Tabaqāt by Al-Isnāwī, fol. 67<sup>b</sup>; Tabaqāt by Ibn Qādi Shuhbah, fol. 117<sup>b</sup>; Tabaqāt by Ibn al-Mulaqqin, fol. 141<sup>b</sup>; Tabaqāt al-Kubrā by As-Subki, vol. vii, fol. 126<sup>a</sup>; Tabaqāt al-Qurra' by Ad-Dahabi, fol. 176<sup>b</sup>; Al-Uṣūl al-Jallī, fol. 259<sup>b</sup>; Buġyat al-Wu'āt, fol. 143<sup>b</sup>; and Brock., vol. ii, p. 164.

The author tells us, in his short prefatory note, that the number of his Shaikhs or teachers exceeded two hundred; but the present tract deals only with a few of the most eminent of them.

The tract begins with a notice of Shamsaddin Muhammād bin 'Umar ad-Dā'i al-Wāsiti al-Abbāsi. The date of his birth is given as A.H. 777=A.D. 1375; but this is an obvious clerical mistake, for he was born in A.H. 577=A.D. 1181, and died in A.H. 668=A.D. 1269. See Tabaqāt al-Qurra' by Ad-Dahabi, fol. 155<sup>b</sup>.

The tract ends with a notice of Jamāladdin Sulaimān bin al-Hasan, known as Ibn Naqīb al-Ḥanafī (d. A.H. 698=A.D. 1299; see Ḫusn al-Muḥādarah, fol. 232<sup>a</sup>).

Another copy of the work is noticed in Cairo, vol. vii, p. 545.

## II.

fol. 7<sup>a</sup>-13<sup>b</sup>.

### الهبات الهميات في المصنفات الجعبريات

### AL-HIBĀT AL-HANIYĀT FĪ'L-MU- ŞANNAFĀT AL-JA'BARIYĀT.

Another tract by the same Al-Ja'bārī, containing a list of more than one hundred works, which the author had written on various subjects in prose and verse up to the end of A.H. 725=A.D. 1325.

Beginning:-

قال الشیخ الامام ..... و بعد فہذه اسماء الكتب التي منفتها  
علي انواع العلوم نظما و نثرا نفع الله تعالى بها و اعظم اجرها الخ \*

Another copy of this tract is noticed in Cairo, vol. vii, p. 545.  
 Written in Naskh, with the headings in red.  
 Not dated. Apparently, 16th century.

## No. 707.

fol. 140; lines 35; size  $11\frac{1}{2} \times 8$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

طبقات الحفاظ

## TABAQĀT AL-HUFFĀZ.

A well-known work containing biographies of eminent traditionists, from the beginning of Islām down to the author's own time, arranged in twenty-one *Tabaqāt*; complete in two separate volumes.

Author: Shamsaddin Abū 'Abdallāh Muḥammad bin Aḥmad bin 'Uṣmān bin Qā'imāz ad-Dahabī شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قائم الزهبي (d. A.H. 748 = A.D. 1348), for some account of whom see No. 700 above.

## Vol. I.

Beginning:—

ان الحمد لله سبحانه و تعالى و تقدست اسماؤه و صفاتك و عز و جل و

هدى الخ \*

The present volume ends with the life of Abū 'Isā Muḥammad bin 'Isā at-Tirmidī (d. A.H. 279 = A.D. 892).

Fol. 39-49 are wrongly placed after fol. 28.

According to a note on the title-page, the MS. was presented to the library by Manlāvī 'Abdalqayyūm of Haidarābād (Deccan) in A.H. 1312.

The present work has been printed in Haidarābād, A.H. 1315; and an abridgment, by As-Suyūtī (d. A.H. 911 = A.D. 1505), has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1834.

## No. 708.

fol. 198; lines and size same as above.

The Same.

## Vol. II.

The second volume of the preceding work, beginning with Ibn Mājah al-Qazwīnī (d. A.H. 273 = A.D. 886), and ending, on fol. 196<sup>a</sup>,

with Abū'l-Hajjāj Yūsuf al-Mizzī (d. A.H. 742 = A.D. 1341). At the end, there are short notices of those traditionists under whom our author studied *Hadīs*.

Both the volumes are written in fair *Naskh*. Dated, A.H. 1048 = A.D. 1638.

Scribe: علي بن عبد الله بن عبد الرحمن ... العرادي.

No. 709.

fol. 189; lines 19; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

المشتبه في اسماء الرجال

**AL-MUSHTABIH FI ASMĀ' AR-RIJĀL.**

A dictionary of such names and *Nisbah* of traditionists, as are liable to be confounded with each other.

By the same *Ad-Dahabi*.

Beginning:—

الحمد لله الذي لم يتخذ ولدا ولم يشركه في الملك احد ابداً ثم \*

We are told, in the preface, that the present compilation is based on the works of 'Abdalqāni bin Sa'īd al-Azdī (d. A.H. 409 = A.D. 1018), Ibn Mākūlā (d. A.H. 487 = A.D. 1094), Ibn Nuqṭah (d. A.H. 629 = A.D. 1231), and Abū'l-'Alā' al-Farādī (d. A.H. 700 = A.D. 1300).

The present work has been edited and published by De Jong, Leyden, A.D. 1881.

Written in *Naskh*, within double red-ruled borders. Dated, A.H. 1034 = A.D. 1625.

Scribe: علي بن محمد بن احمد العذبي.

No. 710.

fol. 88; lines 25; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{2}$ .

ميزان الاعتدال في نقد الرجال

**MIZĀN AL-I'TIDĀL FI NAQD AR-RIJĀL.**

The first volume of the *Mizān al-Ittidāl*, a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions, by the author of the preceding work; the notices arranged in alphabetical order.

The present copy is imperfect at the beginning as well as at the end; and numerous folios are wanting after fol. 78<sup>b</sup>. It opens abruptly thus: من اخرج له في كتابه من الآئمة الستة الخ حفص بن عمر لا يلي to ابیان بن اسحق.

For other copies see Berlin, No. 9939; Cairo, vol. i, p. 254; Br. Mus. Suppl., No. 630; Aṣafiyah, p. 790; Kōpr., Nos. 1178-80; Ayā Ṣūfiyah, Nos. 3488-92; and Rāmpūr, p. 139. See also Hāj. Khal., vol. vi, p. 282; and Broek., vol. ii, p. 47.

The work has been lithographed in Lucknow, A.H. 1301.

Written in old Arabian Naskh, with notes and corrections in the margins throughout the copy. Not dated. Probably, 16th century.

### No. 711.

fol. 63; lines 25; size 10½ × 7½; 7½ × 5½.

The Same.

A short fragment of the same work, beginning abruptly with the words:—

عبد الله بن المبارك اخينا ابو المعالي البرقوهي انا زيد بن هبة الله

(\*) احمد بن قفرجل الخ \*

الحسين بن علي to اسعييل بن عيسى البغدادي.

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above.

The MS. was read before the author and collated with his original copy, as appears from the following note on the margin of fol. 4<sup>b</sup>:—

بلغت المقابلة و العرض بامل المصحف و السماع عليه \*

Written in fair Naskh, with marginal notes and emendations. Not dated. Probably, 14th century.

## No. 712.

foll. 104; lines 19; size  $9\frac{1}{4} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

أسماء رجال المشكّة

## ASMĀ' RIJĀL AL-MISHKĀT.

Biographical notices of those traditionists and eminent scholars whose names occur in another well-known work of the author, entitled *مشكّة المصابيح*.

Author: Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrizī, عبد الله الخطيب التبرizi, who flourished in the first half of the 8th century of the Hijrah. See Lib. Cat., vol. v, part ii, No. 349.

Beginning:—

اللهم بك نستعين و عليك نتوكل سدحانك اللهم نحمدك على نعمك  
بجمع محاسنك الخ \*

The work is divided into two chapters. The first contains notices of the companions of the Prophet and of their followers, arranged in alphabetical order and in three sections, the first dealing with the male companions, the second with the female, and the third with the followers of the companions of the Prophet. It may be observed that notices of those who are known by their *Kunyah* have been included in the same alphabetical arrangement, according to the initial letters of their *Kunyah*. The second chapter contains notices of scholars and traditionists, who left any original works behind them, beginning with ابوزكريا محيي الدين امام مالك بن انس and ending with يحيى بن شرف النووي.

At the end, the author states that he completed the present work on Friday, the 20th Rajab, A.H. 740 = A.D. 1340; and that he presented it to his Shaikh, Al-Ḥusain bin 'Abdallāh bin Muḥammad at-Ṭibi (d. A.H. 743 = A.D. 1342), who highly appreciated it, as he had formerly appreciated the author's other work, entitled *مشكّة المصابيح*.

For other copies see Berlin, No. 9928; Asafiyah, p. 772; and Rāmpūr, p. 134. See also Hāj. Khal., vol. v, p. 567; and Brock., vol. ii, p. 195.

Written in different hands both Naskh and Nasta'liq. Not dated. Apparently, 16th century. Slightly water-stained.

The title-page is covered with seals, signatures and 'Arḍidah. Among the twelve seals on the title-page, only the following five are legible:—

1. A seal bearing the inscription از محمد مواد میخواهم.
2. A seal bearing the inscription اللهم صل علی سیدنا محمد الشفیع و آله.
3. A seal of الله بن نعمة الله, dated A.H. 1060 = A.D. 1650.
4. A seal bearing the inscription بزرگ نام خدایی جهان رحمون است  
dated A.H. 1066 = A.D. 1656.
5. A seal of محمد حسن بن شیخ محمد یوسف, dated A.H. 1084 = A.D. 1673.

A seal bearing the name of عزیز النساء خاتون, dated A.H. 1241 = A.D. 1825, is found on fol. 2<sup>a</sup>.

## No. 713.

foll. 88; lines 21; size  $10 \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work, beginning as above. Written in *Nim-Shikastah*. According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS. was transcribed. Dated, A.H. 1204 = A.D. 1789.

Scribe: محمد افضل.

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand:—

1. An anonymous tract on the science of tradition, beginning:—  
الحمد لله الذي لم يزل عالماً قديراً ..... أما بعد فان التصانيف  
في امطلاع اهل الحديث قد كثرت و سقطت و اختصرت فنماذجها بعض  
الاخوان ان الشخص له المهم من ذلك فاجبته الى سواله وجاد الاندراج في  
ذلك المسالك الخ \*

2. العجاجة الزرنية في السالة الربانية A short tract by the celebrated Jalāladdin as-Suyūtī (d. A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Ali, the fourth Caliph, have equal claims with the descendants of Hasan and Hussain, the grandsons of the Prophet, to be called *Shārij*.

Begining:—

الحمد لله رب العالمين و هو حسبي وكفي و سلام علي عباده الذين  
اعطفي ..... علي بن ابي طالب رضي الله عنه رزق من الاولاد الذكور  
احد وعشرين و من الاناث ثمانين عشرة على خلاف في ذلك الخ \*

For other copies of this second tract see Berlin, No. 9401; Paris, No. 4261; Goth., No. 91; Cairo, vol. vii, p. 245. See also Hāj. Khal., vol. iv, p. 184, and Brock., vol. ii, p. 150.

Written in ordinary Naskh.

No. 714.

fol. 14; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

التبني لاسماء المدلسين

AT-TABYİN LIASMA' AL-MUDALLISİN.

A work containing biographical notices of those traditionists who, with intent to deceive, have related traditions which they pretended to have received from well-known and reliable Shaikhs, but have omitted to mention the names of the inferior Shaikhs, from whom they actually received those traditions.

Author: Burhānaddin Abū'l-Wafā' Ibrāhīm bin Muḥammad bin Khalil al-Ḥalabī aḥ-Šāfi'i سبط ابن العجمي . He is also called the grandson of Ibn al-'Ajāmī, because his mother belonged to the Al-'Ajāmī family of Halab. His forefathers were natives of Tripoli in Syria; but he was born at his mother's home, Halab, in A.H. 753 = A.D. 1352. His father having died in his infancy, his mother took much pains for his education, and travelled with him to Damascus, where he learnt the Qurān by heart. Thence they returned to Halab, where our author continued his education in the *Maktab* attached to the orphanage, founded by Nasiraddin at-Tawāshi. After completing here his early education, he made a prolonged tour for the sake of acquiring learning, and visited several towns of Syria, Egypt, and Tunis, where he attended the lectures of numerous eminent scholars. Our author gained a profound knowledge of Hadiṣ, in which subject he produced several valuable works, some of which, according to his biographers, were lost during the horrible invasion of Tamerlane. He died at Halab on the 26th Shawwāl, A.H. 841 = A.D. 1438. See Mu'jam of Ibn Fahd, fol. 7<sup>b</sup>; and Al-Qabas al-Ḥāwi, vol. i, fol. 19<sup>b</sup>.

Beginning:—

الحمد لله رب العالمين والباقيه للمتقين ... اما بعد فهذا تعليق في اسماء المدلسين كذبت قد جمعته قديما في سنة اثنين وسبعين وسبعينة

في تعليق لي على سير أبي الفتن البعمري ثم في تعليق لي على صحيح البخاري ثم التي نقلتهم إلى هذا المؤلف المفرد الخ \*

The notices are arranged in alphabetical order, beginning with ابراهيم بن محمد بن أبي يحيى الاصمي.

For other copies see Berlin, No. 9946; and Bodl., vol. ii, No. 379. See also Haj. Khal., vol. ii, p. 188; and Brock., vol. ii, p. 67. Written in hasty Naskh. Not dated. Probably, 18th century.

No. 715.

fol. 35; lines 10; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $3\frac{1}{2} \times 2\frac{1}{2}$ .

نَذْكُرَةُ الطَّالِبِ

## TADKIRAT AT-TĀLIB.

A rare work by the same author, containing short biographical notices of the *Mukhadramin*, or those traditionists who, though they lived in the time of the Prophet, did not see him or embraced Islam after his death.

Beginning:—

الحمد لله المترحم بكميائة العنفصل بآرائه ... و بعد فهذا كتاب  
مختصر في من هو مخضوم أو قيل انه مخضوم الخ \*

Cf. Haj. Khal., vol. ii, p. 263, where the work is given its full and proper title, viz., تذكرة الطالب المعلم بين يقال انه مخضوم.

In his preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to accounts of the *Mukhadramin* traditionists being extant in his time. He further states that, as regards the notices of 42 of the *Mukhadramin*, he collected the materials from the works of Muslim bin al-Hajjāj (d. A.H. 261 = A.D. 875), Abū 'Amr bin as-Ṣalāḥ (d. A.H. 643 = A.D. 1245) and 'Abdarrahim bin Husain al-Iraqī (d. A.H. 806 = A.D. 1404). These notices are distinguished by the following abbreviations, viz., م for Muslim, ص for Ibn as-Ṣalāḥ, and عن for Al-Iraqī. The materials for the remaining notices have been gathered from other sources.

The alphabetical series of proper names begins with ال حرف بن يس and ends with يس بن عمرو. It is followed by additional chapters, containing *Kunyah*, patronymics, and names of female traditionists, arranged in alphabetical order.

It is stated, in the colophon, that the work was originally compiled in A.H. 793=A.D. 1391, but that further additions to it were made down to the middle of A.H. 818=A.D. 1415, when the work was completed in its present final form.

The present copy was transcribed from one written by the author's pupil, 'Umar bin Muhammad bin 'Umar bin Khidr (*d. A.H. 873=A.D. 1468*), at Halab, in A.H. 838=A.D. 1434.

Clearly written in Naskh. Dated, A.H. 1290=A.D. 1873.

Scribe: احمد بن محمد صيحة الله.

Some additional notices of *Mukhadramin*, mostly extracted from the *Taqrib at-Tahdib* of Ibn Hajar al-'Asqalani (No. 701 above), are written in the margins of several folios, apparently in the same hand as the text.

The title-page contains a copy of the *Sanad*, which was granted by the author to one of his pupils, 'Umar bin Fahd al-Makki (*d. A.H. 885=A.D. 1480*), and was written in the author's own hand on the copy from which our MS. was transcribed.

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No. 716.

fol. 15; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

لا تخلط بين رمي بلا خلط

AL-IGTIBĀT BIMAN RUMIYA BI'L-  
IKHTILĀT.

A tract by the same author, containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Hadîq.

Beginning:—

الحمد لله رب العالمين و العافية للمتقين ... اما بعد فندا كتاب جمعته على حروف المعجم في معرفة من خلط في عمرة من الثقات وغيرهم الخ \*

The notices are arranged in alphabetical order, beginning with سكرة بنت عبد الله and ending with a female traditionist ابنة بن جمعة. Cf. Berlin, No. 9947. See also Hâj. Khal., vol. i, p. 368; and Brock., vol. ii, p. 67.

The author tells us in the concluding lines that he completed the tract at Halab on the 2nd Jumâdâ I, A.H. 818=A.D. 1415.

Written in hasty Naskh. Not dated. Probably, 18th century.

## No. 717.

foll. 233; lines 33; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

الإعابة في تمييز الصحابة

AL-ISĀBAH FĪ TAMYİZ  
AŞ-ŞAHĀBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Shihābuddin Aljmad bin 'Ali bin Muḥammad, called شهاب الدين احمد بن علي بن محمد الشهير بابن حمرون (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Vol. I.

Beginning:—

الحمد لله الذي احصي كل شيء عدداً ثم \*

The work has been described in Berlin, No. 9948. For other copies see Nūr 'Ugmāniyah, Nos. 660-670; Hamidiyah, No. 206; Ayā Sūfiyah, Nos. 2955-2959; Köpr., No. 245; Waliaddin, No. 479.

The present volume breaks off abruptly in the middle of the account of زاهر بن الأسود.

A seal bearing the inscription ابو الفضل ناصر الدين محمد اجمل معمدي is found on the title-page.

The work has been printed in four volumes, in the Bibl. Ind. Series, Calcutta, A.D. 1856-1873.

## No. 718.

foll. 128; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the first of the account of زاهر بن الأسود and ending with that of ظالم بن عمرو.

## No. 719.

fol. 245; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with باب العين and  
قيمة بن و قاص الاصماعي and breaking off abruptly with the account of قبيصة بن

Foll. 8, 10 and 196 are seriously damaged.

## No. 720.

fol. 224; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with قبيصة المخرمي  
and breaking off abruptly in the middle of the account of  
يوسف الانصاري

## No. 721.

fol. 201; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains  
over from the fourth of the account of يوسف الانصاري. The alphabetical  
series of proper names ends on fol. 1<sup>o</sup>, and is followed by a  
chapter containing *Kunyah*, beginning with ابو امية الفراوي and ending  
with ام بعبي.

All these five volumes are written by one and the same scribe, in  
ordinary Naskh, within red-ruled borders. The headings are written  
in red. Illuminated frontispieces and title-pages of an ordinary kind  
have been supplied to the first and the second volumes. Not dated.  
Probably, 17th century.

Water-stained throughout. In several places the ink has cor-  
roded the paper.

## No. 722.

foll. 294; lines 31; size  $11 \times 6\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

The Same.

Vol. I.

The first volume of an old copy of the same work, beginning as usual and ending with حرف الاء.

Written in good Naskh, with a tastefully illuminated title-page. Not dated. Probably, the latter part of the 15th century.

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the writer says that the present copy was presented by Al-Malik al-Ashraf Saifaddin Abū'n-Naṣr Qāyitbā'i al-Mahmūdi, as a religious endowment, to the Madrasah of Bābāsallām, a well-known gate of the holy mosque of Mecca. Qāyitbā'i al-Mahmūdi (A.H. 873-901=A.D. 1468-1495) was a most accomplished Mamlūk King of Egypt. He erected numerous religious and other public buildings throughout his kingdom, especially in Hijāz, where he constructed an iron pavilion on the sacred tomb of the Prophet; and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah. He also founded the above-mentioned Madrasah of Mecca, to which the present MS. was presented. See Tārikh Ibn Iyās, foll. 75<sup>b</sup>-232<sup>b</sup>; Risālah by 'Abdalbāsit, foll. 12<sup>b</sup>-13<sup>a</sup>; and Husn al-Muḥādarah, fol. 345<sup>a</sup>.

## No. 723.

foll. 293; lines 31; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{4}$ .

The Same.

Vol. IV.

The fourth and last volume of the same work, from حرف الاء to the end.

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy; and further that the original work contained an additional chapter, designated *ابنها*, but that this chapter could not be traced by the copyist of the transcription referred to. The colophon, copied from the above-mentioned transcription, runs thus:—

و هو آخر ما وجدته بخط شيخ السلام حافظ العصر ابي الفضل ابن حجر العسقلاني امير المؤمنين في الحديث مصنف الكتاب تغمده الله بالرحمة والرضوان واسكته فسيح الجنان وقد يقي عليه العذابات وقلص منها كثيرا لكتفي لم اظفر به الي آن و عسى ان ظفر به ان شاء الله تعالى وقد نعمت الكتاب جميعة في مدة يسيرة جدا من خط مؤلفه \*

Written on thick creamy paper in fair Naskh, with a tastefully illuminated frontispiece, within red-ruled borders. The headings are in red. Dated, the 4th Rabi' II, A.H. 1118 = A.D. 1706.

No. 724.

fol. 256; lines 27; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

تبصیر المقتبه بتحرير المشتبه

## TABŚIR AL-MUNTABIH BITAHRIR AL-MUŠHTABIH.

A dictionary of such names and *Nisbah* of traditionists, as are written in a similar way and liable to be confounded.

By the same Ibn Ḥajar al-Asqalānī.

Several folios are wanting at the beginning. The MS. opens with the account of باتنة بنت أبي العاص زوج عبد الوهاب التميمي.

The work is an improved and enlarged edition of *Al-Muštabih* of Ad-Dahabī (No. 709 above). According to the following colophon, the work was completed on the 17th Jumādā I, A.H. 816 = A.D. 1413:—

فرغ منه ملخصه و مذهبة الفقير احمد بن علي بن محمد بن محمد  
العسقلاني الشهير بابن حجر في مدة آخرها سبع عشر جمادى الاولى  
سنة ست عشرة و ثمان مائة \*

For a detailed account of the work, as well as its sources, see Br. Mus. Suppl., No. 632. See also Ḵaṣfiyah, p. 774; Ḥāj. Khal., vol ii, p. 182; and Brock., vol. ii, p. 68.

The present copy was transcribed by the author's disciple, Aḥmad bin 'Abdarrahmān bin Sulaimān al-Juhānī, who was born in Cairo, A.H. 792 = A.D. 1390, and died in A.H. 875 = A.D. 1470. For his life see Al-Qabasat-Ḥāwī, vol. i, fol. 39<sup>b</sup>.

Written in Naskh, with marginal notes and emendations. Dated the 1st Rabi' II, A.H. 841=A.D. 1437. Slightly worm-eaten.

No. 725.

foli. 50; lines 24; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Another incomplete copy of the same work, ending with a portion of the chapter: حرف الصاد المهملا:

Beginning:—

الحمد لله جامع الناس يوم لا ريب فيه الخ \*

Written in Arabian Naskh. Foli. 47-50 are supplied in a later hand. Not dated. Apparently, 19th century.

No. 726.

foli. 13; lines 25; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

المرحمة الغيثية بالترجمة الليثية

AL-MARHAMAT AL-ĞAISİYAH BI-T-  
TARJAMAT AL-LAISİYAH.

Life of Imām Abū'l-Ḥāriṣ Laīṣ bin Sa'd al-Fahmī al-Fārisī, with a collection of traditions narrated by him and called عوالي الحديث.

By the same Ibn Ḥajar al-Asqalānī.

Beginning:—

الحمد لله الذي نفضل بعض خلقه على بعض درجات .....  
اما بعد فان جماعة من الخوان التمسوا افراد مختصر من اخبار فقيه الديار  
المصرية ابي الحارث الليث بن سعد و شيئا من عوالي حديثه تذكرة لعهده  
ونبصرة لمن يخفى عليه حال من قبله الخ \*

Laīṣ bin Sa'd al-Fahmī, the great jurist and traditionist of Egypt, who derived his origin from an Isfahānī family, was born in Egypt, A.H. 94=A.D. 712. In A.H. 113=A.D. 731, being then twenty years of age, he made a pilgrimage to Mecca, and heard traditions delivered by Nāfi' (d. A.H. 117=A.D. 735), Zuhri (d. A.H. 124=A.D. 742), 'Atā

bin Abī Rabāh (d. A.H. 114 = A.D. 732) and other eminent traditionists of Hijáz. He also travelled to 'Irāq, and heard traditions narrated by Hishám bin 'Urwah (d. A.H. 146 = A.D. 763). Laiṣ bin Sa'd studied Ḥadīṣ under not less than fifty Tābi'in (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imām Shāfi'i said of him: "Laiṣ bin Sa'd was a more learned jurist than Imām Mālik; but his disciples and friends could not exalt him sufficiently." He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dīnār*; and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday, the 15th of Sha'bān, A.H. 175 = A.D. 791. For accounts of his life see Ḥuṣn al-Muḥādarah, fol. 138<sup>b</sup>; Tadkīrat al-Ḥuffāz, vol. i, p. 202; Al-Ansāb by As-Sam'ānī, fol. 434<sup>b</sup>; Al-Ikrmāl, fol. 180<sup>b</sup>; Al-Muġni, fol. 84<sup>a</sup>; Al-Kāshīf, fol. 113<sup>b</sup>; and Ibn Khallikān (De Slane's translation), vol. ii, p. 543.

A copy of the work is noticed in Berlin, No. 10121. See also Brock., vol. ii, p. 70; and Hāj. Khal., vol. v, p. 491.

Written in *Naskh*, with occasional rubrics.

Dated, A.H. 848 = A.D. 1445.

The present copy was collated with the original, at the shrine of Imām Laiṣ, as stated in the following note in the margin of the last folio:—

بلغ مقابلة عند ضريح الإمام الليث

No. 727.

fol. 309; lines 27; size 10½ × 6½; 7½ × 4½.

المعجم

## AL-MU'JAM.

A biographical dictionary of the male and female traditionists, under whom the author received his education, and from whom he obtained *Sanad*.

Author: Najmaddin 'Umar bin Muhammad bin Muhammad bin Fahd al-Makkī al-Asārī nash-Shāfi'i نجم الدين عمر بن محمد بن محمد بن فهد المكي الأسرى الشافعى. He was born at Mecca in A.H. 812 = A.D. 1409. After learning the Qurān by heart, and being initiated in the various branches of Muhammadan literature by his father, Taqīdīn Muhammad (d. A.H. 871 = A.D. 1466), he travelled to Egypt, Syria and Palestine, where he attended the lectures of numerous tradition-

ists and obtained their *Sanad*, which he subsequently arranged in book-form. The number of his teachers or *Shaikhs*, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqīi ad-Dīn Muḥammad bin ʻAhmad al-Fāsi (d. A.H. 832 = A.D. 1429), entitled العقد النبی فی تاریخ البلد الاصین. He died on Friday, the 7th Ramadān, A.H. 885 = A.D. 1480. For his life see Al-Qabas al-Ḥāwī, vol. ii, fol. 9<sup>b</sup>.

Some folios are wanting at the beginning. The present copy opens abruptly with the words: و نفعه بالبدر محمود العجلوني و اخذ عن خاله ابراهيم بن يونس بن حسين بن علي بن محمد بن زكريا الريسي. It ends with the life of

The work was completed at Mecca, in A.H. 861 = A.D. 1457; and the present copy was transcribed by the author's son, 'Abdal'azīz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkī (d. A.H. 921 = A.D. 1515), in A.H. 906 = A.D. 1500, as stated in the following lines at the end:—

و قد انتهي الغرض مما اردت جمعه من مشايخي الذين سمعت منهم  
او لاجاز لي الرواية عذهم ..... و كان الفراغ من تسويد ذلك في اخر يوم  
الخميس حادي عشر شوال سنة احدى و سنتين و ثمان مائة بمنزلة بيعة  
المشرفة تجاه الكعبة المعظمة ..... و كان الفراغ من هذه النسخة المباركة  
في يوم الخميس تاسع عشري ربيع الثاني سنة ست و تسع مائة بمنزلة  
بمكة المشرفة و كتبه ابن مؤلمة الفقير الى لطف الله و عونه ابو الخير و  
ابو فراس محمد المدعو عبد العزيز بن محمد المدعا عمر بن محمد بن  
محمد بن ابي الخير محمد بن فهد الهاشمي العلوي المكي الشافعي \*

For another copy of the work see Berlin, No. 10131. See also Brock., vol. ii, p. 175.

Foll. 306<sup>a</sup>–309<sup>b</sup> contain a list of the *Sanad*, which were granted to our author by his *Shaikhs*.

Written in fair *Naskh*, with numerous lacunae throughout. The headings are in red.

In a note in the margin of fol. 305<sup>b</sup>, Muḥammad bin 'Abdallāh bin Ḥumād al-Hanbālī (d. A.H. 1295 = A.D. 1878) tells us that, in A.H. 1285 = A.D. 1868, he extracted considerable material from this book for his work, entitled (السحب الواصلة على فتوح العتابة No. 785 below).

## No. 728.

fol. 8; lines 23; size  $7 \times 5\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

الالعاقات

## AL-ILHĀQĀT.

A tract containing eleven *Sanad*, granted to 'Umar bin Muḥammad bin Fahd al-Makki (d. A.H. 885=A.D. 1480) by different *Shaikhs*. Each *Sanad* is followed by a list of the names of those scholars, from whom the *Shaikh* himself had received *Sanad*. All the *Sanad* are dated A.H. 839=A.D. 1435.

The present copy is defective at the beginning. It opens abruptly with the latter portion of the list of the names attached to the sixth *Sanad*, beginning with زيد بن غيث العجلوني.

We learn from Al-Qabas al-Hāwi, vol. ii, fol. 11<sup>a</sup>, that 'Umar bin Fahd had collected his *Sanad* in book-form; and it is probable that the present tract is a supplement to that collection, as the word الالعاقات suggests.

The present copy was transcribed at Mecca by Ahmad bin .... bin 'Abdallah al-Asāri, in A.H. 899=A.D. 1493, as stated in the following colophon:—

فرغ نقل و ترتيباً لغائب هذه الالعاقات العبد الفقير إلى رحمة الله  
الغبي احمد بن ..... بن عبد الله الأثري بملة المشعرة بصفح أبي قبيس  
في ربيع الأول سنة ٨٩٩ احسن الله ختامها \*

Written in bad *Naskh*.

In a note written in a different hand in the margin of fol. 1<sup>a</sup>, the tract is wrongly described as a table of contents of the biographical work, entitled *الصورة الالامع في القرن النابع*.

## No. 729.

fol. 45; lines 17; size  $7 \times 5$ ;  $5 \times 4$ .

[ اسماء الرجال ]

## [ASMĀ' AR-RIJĀL.]

A list of the names, arranged in alphabetical order, of the *Shaikhs* from whom the following traditionists got permission to narrate *Hadīs*:—

1. Radiaddin Ibrâhim bin Muhammâd at-Tabâri (d. A.H. 722=A.D. 1322. See Ad-Durâr al-Kâminah, vol. i, fol. 15<sup>b</sup>).
2. Shâlâhaddin Muhammâd bin Abî 'Umar al-Maqdîsî (d. A.H. 780=A.D. 1378. See Ad-Durâr al-Kâminah, vol. ii, fol. 98<sup>b</sup>).
3. 'Â'ishâh bint Muhammâd bin 'Abdalhâdî (d. A.H. 816=A.D. 1413. See Al-Mu'jam, by Ibn Fahd, fol. 97<sup>a</sup>).
4. Ruqaiyah bint Ya'âyâ bin 'Abdâsâlâm (d. A.H. 815=A.D. 1412. See Al-Mu'jam, by Ibn Fahd, fol. 85<sup>a</sup>).
5. Abû'l-Tâhir Muhammâd bin Muhammâd, called Ibn al-Kuwaik (d. A.H. 821=A.D. 1418. See Al-Qâbas al-Hâwi, vol. ii, fol. 104<sup>b</sup>).
6. Al-Jamâl 'Abdallâh bin 'Ali al-Qalâniî (d. A.H. 817=A.D. 1414. See As-Suhûb al-Wâbilah, fol. 80<sup>a</sup>).
7. 'Abdarrahmân bin Muhammâd bin Tâlûbgâ bin 'Abdallâh as-Sâfî (d. A.H. 825=A.D. 1422. See Al-Mu'jam, by Ibn Fahd, fol. 111<sup>b</sup>).
8. Muhammâd bin Abî Bakr, called Ibn Jamâ'ah (d. A.H. 819=A.D. 1416. See Al-Qâbas al-Hâwi, vol. ii, fol. 49<sup>b</sup>).
9. Abû Bakr bin al-Husain al-Marâgî (d. A.H. 816=A.D. 1413. See Al-Mu'jam, by Ibn Fahd, fol. 61<sup>a</sup>).

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddin Abû'l Khair Muhammâd bin 'Abdarrahmân as-Sakhâwî (d. A.H. 902=A.D. 1497):—

اما بعد قد قرأت بخط المحدث شمس الدين السخاري ما صورته -  
وبعد فهذا حرف ثبت فيه أسماء جماعة اجازة الرضي الطبرى و الصلاح  
ابن ابى عمرو عاشرة ابنة ابن عبد الهادى و رقية ابنة يحيى بن عبد السلام  
المدنية و ابى الطاهر ابن الكويك و الجمال عبد الله العنبلى سبط  
القلانسى و عبد الرحمن بن محمد بن طلوبغا و العلامة العز محمد بن  
ابى بكر ابن جماعة و العلامة الزين ابى بكر بن الحسين المراغى غير  
ملئزم الاستيعاب و لا ان بعضهم لم يسع على بعضهم \*

The names of the Shaikhs, contained in this alphabetical list, begin with Ibrâhim bin Ahmâd, called Ibn Aminaddawlah, and end with Yûsuf bin Mu'ammar, called Ibn al-Fâkhir.

Fol. 45<sup>a</sup> contains another short list, compiled by Muhammâd bin Ahmâd bin 'Ali al-Fâsi (d. A.H. 832=A.D. 1429), of the names of the Shaikhs, who granted permission for transmitting Hâdîs to most of the traditionists of Egypt.

Written in rough Naskh. Water-stained throughout. Foll. 29–32 have been rendered illegible. Not dated. Probably, 16th century.

No. 730.

fol. 156; lines 21; size  $9 \times 7\frac{1}{2}$ ;  $7 \times 4$ .

اسماء الرجال

ASMĀ' AR-RIJĀL.

A work containing biographical notices of those traditionists whose names occur in the same author's work, entitled *جامع الصحاح*, also known as *مجمع بحار الانوار في عرائب التنزيل و لطائف الاخبار*, a well-known dictionary of the rare words used in the Qurān and traditions.

Neither the title of the work nor the author's name are mentioned in the text. In the following anonymous note on the title-page, it is suggested that the work is by Muḥammad bin Tāhir as-Ṣiddiqi al-Fattāni (d. A.H. 986=A.D. 1578), and entitled *اسماء رجال جامع الصحاح*.

هذه النسخة في اسماء رجال كتاب جامع الصحاح و اظن مؤلفها  
الشيخ محمد [بن] طاهر الفقني مؤلف كتاب جامع البخار

Though the biographers of Muḥammad bin Tāhir al-Fattāni do not enumerate the present work in the list of his compilations, there is every reason to believe that he is the author. He is certainly the author of the well-known dictionary mentioned above (مجمع البحار), to which he refers on fol. 195<sup>b</sup> in the following terms:

و قد ذكرنا ذلك في خاتمة مجمع البخار

Besides this, in the preface, he praises his teacher, Shaikh 'Ali bin Ḥusāmaddin al-Muttaqī (d. A.H. 975=A.D. 1567); and we know from the *Akhbār al-Akhyār* (p. 322) that no work of Al-Fattāni is without a eulogy of this teacher. For the life of Al-Fattāni see Lib. Cat., vol. v, part ii, No. 315.

Beginning:—

نحمدك اللهم ان رفعت اعلام هذا الدين الصنيفي على كواهل  
الامة السنة الغراء الخ \*

In the preface, the author tells us that it was while he was studying Hadīq under Shaikh 'Ali al-Muttaqī that he formed the project of compiling the present work, and began to collect materials. He further proceeds to tell us that when he had completed it, he was

anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect; and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication; but evidently he is Akbar the Great (A.H. 963-1014=A.D. 1556-1605), who, at the time of his conquest of Gujarat, received our author in audience with much respect and kindness. See *Akhbār al-Akhyār*, p. 322; *Subḥat al-Marjān*, p. 43; *Itḥāf an-Nubalā*, p. 397; *Ma'āṣir al-Kirām*, fol. 85<sup>b</sup>; *Hadā'iq at-Ḥanafiyah*, p. 385; and *An-Nūr as-Sāfir*, fol. 183<sup>b</sup>.

The work is arranged in three *Faṣl*, the first of which, consisting of several *Anwā'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Faṣl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called *العشرة المبشورة*; the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (جَمِيعِين), and other traditionists, arranged in alphabetical order.

Written in fair *Naskh*, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdarrahmān bin Muḥammad Aslam al-Hanafi, a former owner of the MS., tells us that it came into his possession at Aurangābād in A.H. 1147=A.D. 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A.H. 1148=A.D. 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the *Akhbār al-Akhyār*.

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No. 731.

fol. 120; lines 19; size 8½ x 6; 5 x 3½.

المعنى في اسماء الرجال

AL-MUĞNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists, which are written in a similar way and are therefore liable to be confounded, accompanied by occasional short biographical notices.

Beginning:—

الحمد لله الذي نصل ببني آدم بتعليم الاسماء الخ •

The work is arranged alphabetically; and under each letter, following the proper names, there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet, his four Caliphs, the well-known four Sunnite Imâms, and the authors of the six canonical books of Ḥadîṣ.

For other copies of the work see Åṣafiyyah, p. 788; and Bûhâr, No. 242.

Written in fair Naskh, within double red-ruled borders. Not dated. Probably, the latter part of the 17th century.

A seal bearing the inscription *أبو المكارم عفي عند* [ ] *dated A.H. 1197* = A.D. 1783, is found on the title-page.

The work has been twice lithographed at Delhi, viz., in A.D. 1873 and 1891.

No. 732.

fol. 243; lines 25; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

الإكمال في اسماء الرجال

### AL IKMÂL FI ÅSMA' AR-RIJAL.

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrizi (who flourished in the first half of the 8th century of the Hijrah) in his *Mishkât al-Maṣâbîh*.

Author: 'Abdalhaqq bin Saifaddin ad-Dihlawî *بعد الحق بن سيف الدين الديلمي* (d. A.H. 1052=A.D. 1642). For his life see Lib. Cat., vol. vi, No. 490.

Beginning:—

الحمد لله الذي بعث محمداً صلي الله عليه وسلم إلى كافة الناس الخ •

It is stated in the preface that the author compiled the present work after completing his well-known Persian commentary on the *Mishkât al-Maṣâbîh*, entitled *مفاتيح التفہیم في شرح مشکرة المصائب*.

The preface contains no account of the plan followed; but the main body of the work is arranged alphabetically, and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins

on fol. 30<sup>b</sup> with ابو اللعم and ends on fol. 220<sup>a</sup> with يسيرة. It is followed by a supplement, designated تذيل في اصحاب الكتب, containing notices of some eminent scholars, beginning with امام مالك بن ابي جعفر محمد بن محمد بن سامة الطحاوي and ending with انس.

The work is not mentioned in any catalogue; but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A.H. 1297=A.D. 1879.

Written in neat *Naskh*, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe: أغا محمد هادي بن آغا كلب علي.

No. 733.

fol. 28; lines 21; size 9×6; 6×4.

(A MS. containing two separate works, bound together.)

fol. 1<sup>b</sup>—15<sup>b</sup>.

I.

[رسالة في رجال الصحبة]

[RISĀLAH FI RIJĀL AS-ŠAḤIḤAIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the *Šaḥīḥ* *Bukhārī* and the *Šaḥīḥ* *Muslim*.

Beginning:—

الحمد لله رب العالمين و العافية للمنتقين ..... باب اسماء الصحابة  
الذين اخرج عنهم في الصحبة الخ

The author, who does not reveal his name, completed the work in *Jumādā I*, A.H. 1048=A.D. 1638, according to the following statement at the end:—

دفع الاتمام في اوائل جمادي الاول سنة ١٠٤٨

Written in fair *Naskh*, with occasional rubrics.

fol. 16<sup>a</sup>—28<sup>b</sup>.

II.

طبقات الرواة و مناديق الحكمة

TABAQĀT AR-RUWĀT WA  
SANĀDIQ AL-HUKĀT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated.

مصطفى بن حمزة بن إبراهيم.  
Author: Muṣṭafā bin Ḥamzah bin Ibrāhīm.

Beginning:—

الحمد لله رب العالمين ..... باب عدد لا حاديث المروية عن رسول الله صلى الله عليه وسلم بعيد عن الامكان حصره غير ان جماعة من اهل العلم بالغوا في تتبعها و حصرها ما امكنهم الخ \*

The work consists of several *Bāb*, each of which contains the names, arranged alphabetically, of those companions who narrate a given number of *Hadīṣ*. Only those companions are omitted (380, in all) who narrated but a single *Hadīṣ*, as the author tells us in the following concluding lines:—

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانين و نيفا  
شخضا لكن تركتها خونا من الاطالة و العلال \*

In the colophon, we are told that the present work is an extract from the *Talqīḥ* of Ibn al-Jawzī (d. A.H. 597=A.D. 1200):—

هذه مقتولة من كتاب التلقيح للشيخ الامام العالم العلامة جمال الدين  
ابي الفرج عبد الرحمن بن علي بن محمد بن الجوزي \*

Both the above tracts are written in the same hand

No. 734.

fol. 30; lines 25; size 8½ × 6; 6 × 4.

منتخب الاسانيد

## MUNTAKHAB AL-ASĀNĪD.

In this work the author, 'Isā al-Ja'fārī, gives a list of the numerous books which his Shāikh, Shamsaddin Abū 'Abdallāh Muḥammad bin 'Alā'addin al-Bābili al-Qāhirī ash-Shāfi'I (d. A.H. 1077=A.D. 1666; see *Khulāṣat al-Āṣar*, vol. iv, p. 39), read under his various teachers, together with their *Isnād* and occasional references to their lives.

منتخب الاسانيد: The full title of the work, as stated at the end, is: في وصل المصنفات والاجزاء والمسانيد.

Beginning:—

وَصَلَى اللَّهُ عَلَيْيَ سَيِّدِنَا مُحَمَّدَ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ - نَحْمَدُكَ  
اللَّهُمَّ يَا مَنْ رَضَلَ مِنْ انْقَطَعَ إِلَيْهِ فَاتَّصِلْ سَنَدَهُ بِالْعُرْوَةِ الْوُتُّوْيِيِّ ..... وَبَعْدَ فَلَمْ  
تَرِزِّلْ سَنَةُ الْاسْنَادِ فِي هَذِهِ الْأُمَّةِ يُمْتَطِي إِلَيْهِ غَرَائِبُ الْأَغْرِيَابِ الْغَيْرِ •

The author, whose full name is *Abū Maktūm 'Isā bin Muḥammad bin Muḥammad bin Aḥmad bin 'Āmir al-Maḡribī al-Ja'fari*, *ابو مكتوم عيسى بن محمد بن محمد بن احمد بن امير المغربي الجعفري*, was born at Zawāwah (in Morocco). He travelled to Algeria, where he studied under *Abū 'ṣ-ṣalāḥ 'Alī bin 'Abdalwāḥid al-Anṣārī* (d. A.H. 1057=A.D. 1647); and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A.H. 1062=A.D. 1652, he made a pilgrimage to Mecca, where he stayed in the Dā'ūdiyah monastery until the end of A.H. 1063=A.D. 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of *Al-ḥadīd al-Khafājī* (d. A.H. 1069=A.D. 1659), *Muhammad ash-Shawbārī* (d. A.H. 1069=A.D. 1659), *Ash-Shabramallī* (d. A.H. 1087=A.D. 1676) and others. He then revisited Mecca, where he settled permanently, and served as a teacher in the Madrasah attached to the *Masjid al-Harām*. Besides the present work, he wrote *عَالَيْهِ الْإِسَانِيَّة*, a treatise containing biographical notices of his Mālikī Shaikhs. He died at Mecca in A.H. 1080=A.D. 1669. See *Khulāṣat al-Āṣar*, vol. iii, p. 240.

The author tells us in the preface that, in A.H. 1070=A.D. 1659, with a number of other students, he read several books under the above-mentioned *Shamsaddin al-Bābī*, who granted them all a general permission to transmit his teaching and writings to others. At the request of his fellow-students, he wrote this work, in which are collected the best *Isnād* of the afore-said *Shaikh*.

Written in fair *Naskh*.

Not dated. Probably, 18th century.

## No. 735.

foll. 47; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{4}$ .

الفوائد الدراري

## AL-FAWĀ'ID AD-DARĀRĪ.

Life of Abū 'Abdallah Muḥammad bin Isma'īl al-Ju'fī al-Bukhārī (*d. A.H. 256=A.D. 870*), with a bibliographical account of his works.

Author: Isma'īl bin Muḥammad bin 'Abdalhādī bin 'Abdalqānī al-Jarrāḥī as-Šāfi'i al-İjlawnī بن محمد بن عبد الهادي بن شافعی الجلوني. He was born at 'Ijlawn, a village in Syria, A.H. 1087=A.D. 1676. In A.H. 1100=A.D. 1688, he made a journey to Damascus, where he studied under several scholars, such as Shaikh 'Abdalqānī an-Nābulusī (*d. A.H. 1143=A.D. 1731*), Abū'l-Mawāhib al-Hanbālī (*d. A.H. 1126=A.D. 1714*), Aḥmad al-Ğazzī (*d. A.H. 1143=A.D. 1731*), 'Abdallāh al-İjlawnī (*d. A.H. 1112=A.D. 1700*), Yūnus al-Miṣrī (*d. A.H. 1120=A.D. 1708*) and 'Abdarrhīm al-Kābulī (*d. A.H. 1135=A.D. 1722*). He soon acquired a considerable knowledge of various branches of Muhammadian literature, especially of Ḥadīṣ, on which subject he compiled several useful works. For a long time he served as a professor in the Madrasah attached to the Umayyad Mosque at Damascus, and died in the month of Muḥarram, A.H. 1162=A.D. 1748. See *Silk ad-Durār*, vol. i, pp. 259-272; and *Tāj at-Tabaqāt*, vol. xii, part ii, fol. 373<sup>b</sup>.

Beginning:—

الحمد لله العالم بجمع الشيء جملة وتفصيلاً <sup>الحمد لله</sup>

The work is divided into four chapters, as follows:—

الباب الأول في بيان مولد الإمام البخاري وبده اصرة ونشاته وفي  
بيان نسبته \*

الباب الثاني في بيان رحلته الواسعة لأخذ العلم من الأقطار  
الشاسعة وبيان شيوخه \*

الباب الثالث في ما ورد في أهل العديد و منهم البخاري

Fol. 17<sup>b</sup>.  
Fol. 23<sup>a</sup>.  
الباب الرابع في بيان تصانيفه المفيدة

Written in ordinary *Naskh*, with marginal notes and emendations.  
Dated, A.H. 1151=A.D. 1739.

The present copy was read before the author three times, as appears from the following note on fol. 23<sup>a</sup>:—

بلغ مقابلاً وقراءة على مؤلفه حفظه الله تعالى اولاً وثانياً وثالثاً \*

No. 736.

foll. 10; lines 13-15; size 9×5; 6×4.

المنظومه في اسماء اهل بدر

AL-MANZŪMAH FĪ ASMĀ'  
AHЛИ BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr.

Author: **Aḥmad bin ʻAlī al-ʻUṣmānī al-Manīnī** المتنبي. He was born at Manīn on the 12th Muḥarram, A.H. 1089 = A.D. 1678. At the age of thirteen years, he went to Damascus, where he studied under several scholars; and he was then appointed professor in the Madrasahs, 'Adiliyah, Sulaimāniyah and As-Samīṣātiyah. Subsequently, he held the post of Qādi at Qārā, and then the post of Khaṭīb in the Umayyad Mosque of Damascus. He composed about twelve hundred verses, and produced several valuable books. Besides the three works mentioned in Brock., vol. ii, p. 282, the following compositions of his are enumerated in the *Silk ad-Durar*, vol. i, p. 135:—

فتح القريب شرح انواع اللبيب ; انواع اللبيب في خصائص العبيب ; القول المرغوب ; النجات السعريّة في مدح خير البرية ; شرح رسالة قاسم بن قطليون ; بلاغة المحتاج في مناسك العاج ; القول الموجز في حل الملغز ; فتح المثان ; العقد المنظم ; اضاءة الدراري في شرح ; الفرائد السنية في الفوائد النعوية ; مطلع الثيرين (معبعي البخاري) (left incomplete).

He died on the 19th Jumādā II, A.H. 1172 = A.D. 1759. See *Silk ad-Durar*, vol. i, p. 133; and *Tāj at-Tabaqāt*, vol. xii, part ii, fol. 114<sup>b</sup>.

Beginning:—

يقول احمد ابو العباس من بالمنيني شاع بين الناس

The tract concludes thus:—

و الحمد لله على التوفيق لجمع هذه على التحقيق

Written in fair *Naskh*. Not dated. Probably, 19th century.

No. 737.

fol. 15; lines 17; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

حباب الاحباب

## HIBÂB AL-AHBAÂB.

A short tract, containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet, taken chiefly from الاستيعاب في معرفة اصحاب النبي (No. 692 above), beginning with ابي بكر عبد الله بن ابي قحافة and ending with يوسف بن عبد الله بن سالم.

Author: Muḥammad Abū Bakr bin 'Abdarrahmān ابوبكر عبد الرحمن بن عبد الرحمن. The exact years in which our author flourished cannot be traced.

Beginning:—

الحمد لله الذي شرف الانسان و خصهم ببدائع الابادي و زرائع  
الحسان الخ \*

Written in ordinary Naskh. Not dated; 19th century.

## SHI'AH TRADITIONISTS.

No. 738.

fol. 210; lines 15; size  $10\frac{1}{2} \times 7$ ;  $8 \times 4$ .

كتاب الرجال

## KITÂB AR-RIJÂL.

A most reliable biographical dictionary of the Shi'ah traditionists, edited and re-arranged in strict alphabetical order by Muḥammad Taqī al-Khādim al-Ānsārī.

Author: Abū'l-'Abbâs Aḥmad bin 'Ali bin Aḥmad bin al-'Abbâs-  
ان-Najâshî ، ابو العباس احمد بن علي بن احمد بن العباس النجاشي, the

great Shi'ah traditionist, who was born in A.H. 372=A.D. 983, and died at Maṭrābād in A.H. 450=A.D. 1058. See *Khulāsat al-Aqwāl*, fol. 13<sup>b</sup>; *Naqd ar-Rijāl*, fol. 19<sup>a</sup>; *Manhaj al-Maqāl*, fol. 25<sup>a</sup>; *Munṭaha'l-Maqāl*, fol. 25<sup>b</sup>; *Nadd al-Idāh*, p. 32.

The editor's preface begins:—

الحمد لله على ما وهب ..... أنا العبد ابن أبي المعاني محمد  
تفى الخادم الانصاري مع تضييع مناعي و انخفاض شراعي و قصراعي  
تغومت في لجة بصر النباشي ملأيت لتحصيل المرام الحسن من النجاشي  
فوتبنه على ترتيب حرف البهجار ليسع في حوصلة الخ \*

The work begins:—

الحمد لله رب العالمين و صلوته على سيدنا محمد النبي و اهل بيته

\* الطاهرين الخ

The author, in a short preface, tells us that when he came to know that some opponents of the Shi'ah sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with Shi'ah traditionists and authors, with an enumeration of their works as far as he could trace them.

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Ali have been placed first. The alphabetical series of proper names begins on fol. 5<sup>a</sup> with آدم بن اسحق and ends on fol. 207<sup>a</sup> with يسین الفرزیر; and it is followed by *Kunyah* beginning with ابو ابوبالنباري and ending with ابریعین المکفر.

For another copy of the work see *Āṣafiyah*, p. 780. See also *Kashif al-Hujub*, fol. 116<sup>b</sup>.

Written in *Naskh*, with a few marginal notes and emendations. The headings are in red. Fol. 98<sup>b</sup> is blank.

Dated, A.H. 1292=A.D. 1875.

Scribe: فضل علي الرضوي.

The title-page contains a short biography of the author.

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books.

## No. 739.

foll. 96; lines 23; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{4}$ .

خلاصة الأقوال في معرفة الرجال

## KHULĀSAT AL-AQWĀL FI MA'RIFAT AR-RIJĀL.

A short biographical dictionary of the Shi'ah traditionists.

Author: Jamāladdin Ḥasan bin Yūsuf bin 'Ali bin al-Muṭahhar al-Hilli. جمال الدين حسن بن يوسف بن علي بن المظفر العلوي

The author, Al-Hilli, a great Shi'ah jurist, was born on the 19th Ramadān, A.H. 648=A.D. 1250. In the present work, on foll. 15<sup>a</sup>-16<sup>a</sup>, he gives us a short autobiography, accompanied by a list of the works, about sixty in number, which he had compiled prior to the composition of the present work. According to the *Majālis al-Mū'minīn*, p. 276, he ably and successfully represented the Shi'ah sect in a religious debate which took place before Sultān Muḥammad Khudā Bandah Ūljā'itū, the King of Persia (A.H. 693-706=A.D. 1294-1307); who, as a result of his arguments, proclaimed himself a Shi'ah. Our author died on the 21st Muḥarram, A.H. 726=A.D. 1325. See *Muntaha'l-Maqāl*, fol. 73<sup>b</sup>; *Naqd ar-Rijāl*, fol. 61<sup>a</sup>; *Manhaj al-Maqāl*, foll. 92<sup>a</sup>; *Habib as-Siyar*, vol. iii, p. 112; and *Majālis al-Mū'minīn*, p. 276.

Beginning:—

الحمد لله مرشد عباده الى سبيل السداد و هاديهم الى طريق النفع

\* في المعاش والمعاد الخ

The author tells us in the preface that numerous biographical works had been written, dealing with the Shi'ah traditionists, but that they were either over-concise, or more diffuse in treatment than the present work. He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable. For that class of traditionists whose reliability is doubtful, he refers to another more comprehensive work of his, entitled *كشف المقال في معرفة الرجال*.

The work is divided into two *Qism* and a *Khātimah*. The first *Qism* (foll. 1<sup>b</sup>-63<sup>a</sup>) deals with reliable, and the second (foll. 64<sup>b</sup>-89<sup>a</sup>) with unreliable traditionists. The *Khātimah* is subdivided into eight sections, termed *فائد*.

For other copies of the work see Berlin, No. 9926; Bûhâr, No. 277; and Paris, No. 1108. See also *Kashf al-Hujub*, fol. 56<sup>a</sup>; and Brock., vol. ii, p. 164.

Written in fair *Naskh*. Our copy contains marginal notes said to have been transcribed at Lahore, in A.H. 1023=A.D. 1614, from a copy of the work belonging to a certain Hâjî Naṣrâ, as stated in the following note at the end:—

كتب انثر حواشيه على طريق الاستعجال العبد المذنب الراجي الى  
رحمه ربه الغني ابو الحسن محمد بن المساغني عفي عنهما في بلدة  
لاهور من نسخة الفاضل التقى النقى حاجى نصرا سلمة الله في ٢ ربى  
الاول سنة ١٠٢٣ \*

Scribe: محمد امين المستغلى.

Not dated; but the above-mentioned marginal notes were transcribed in A.H. 1023=A.D. 1614.

Slightly worm-eaten.

#### No. 740.

fol. 174; lines 19; size 8½×5; 6×4.

The Same.

Another copy of the same work, agreeing in all respects with the preceding.

Foll. 36 and 37 have been misplaced after foll. 32 and 40, respectively.

Written in *Nim-Shikastah*, with a few marginal notes. Dated, A.H. 1126=1714.

Scribe: جلال الدين محمد.

#### No. 741.

fol. 257; lines 12; size 7½×6; 5×3.

تلخيص الاقوال في تحقيق الرجال

**TALKHÎŞ AL-AQWÂL FI TAHQIQ  
AR-RIJÂL.**

A biographical dictionary of eminent *Shî'ah* traditionists.

Author: Mirzâ Muhammad bin 'Ali bin Ibrâhim al-Astrâbâdî. ميرزا محمد بن علي بن ابراهيم الاسترابادي. He died at Mecca in A.H.

1028=A.D. 1619. For his life see *Naqd ar-Rijāl*, fol. 202<sup>a</sup>; and *Khulāsat al-Āṣar*, vol. iv, p. 46.

Beginning :—

الحمد لله على عباده الذين اصطفى اما بعد فهذا كتاب تلخيص  
القول في تحقيق احوال الرجال قد اثبتت فيه الاسماء على ترتيب العروف  
المعجم مراعيا للارل ثم الثاني وهكذا الخ \*

The work has been fully described in Br. Mus. Suppl., No. 634. See also India Office, No. 716; *Āṣafiyah*, p. 776; Brock., vol. ii, p. 385; and *Kashf al-Hujub*, fol. 39<sup>a</sup>.

Written in elegant Naskh, with a few marginal notes. The headings are in red. Dated, A.H. 1047=A.D. 1637.

The first and the last two folios are supplied in a later hand. Foll. 251-253 have been placed upside down.

Two seals bearing the inscription سيد محمد عباس موسى, dated A.H. 1262=A.D. 1847, are found on a fly-leaf at the beginning.

#### No. 742.

fol. 392; lines 25; size 11½×7; 8×4.

مُنْحَاجُ الْمَقَالِ فِي تَحْقِيقِ احْوَالِ الرَّجُلِ  
MANHAJ AL-MAQĀL FI TAHQIQ  
AHWĀL AR-RIJĀL.

Another biographical dictionary of the *Shi'ah* traditionists, compiled on a more comprehensive scale by the same author.

Beginning :—

الحمد لله المتعالي في عز جلاله عن الاشباء و الخطاير الخ \*

The work is also called مجمع القول في تحقيق احوال الرجال. See *Kashf al-Hujub*, fol. 130<sup>a</sup>. The work has been fully described in Br. Mus. Suppl., No. 635. See also *Rāmpūr*, p. 139; and Brock., vol. ii, p. 385.

The present copy was transcribed at Najaf in A.H. 1044=A.D. 1634. Written in good minute Naskh, with a tastefully illuminated but faded frontispiece, within gold and blue ruled borders. Fol. 262<sup>a</sup> is blank.

Scribe : اسماعيل بن سالم النجفي

## No. 743.

foll. 260; lines 21; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{4} \times 3\frac{1}{2}$ .

نقد الرجال

## NAQD AR-RIJĀL.

A biographical dictionary of the *Shi'ah* traditionists.Author: Muṣṭafā bin al-Ḥusain at-Tafrīṣī al-Ḥusainī  
مُصطفى بن الحسين التفريشى الحسينى

The author, At-Tafrīṣī, who lived in the earlier part of the 11th century of the Hijrah, was a pupil of Shaikh 'Abdallāh bin al-Ḥusain at-Tustārī (d. A.H. 1021=A.D. 1612), a short biographical account of whom is given on fol. 123\*.

Beginning:—

الحمد لله خالق الليل و النهار العالم بخفقات الضمائر و الأسرار الخ \*

Full particulars of the work are given in Br. Mus. Suppl., No. 636. See also *Kashf al-Ḥujub*, fol. 154\*; and Brock., vol. ii, p. 411.Written by more than one scribe, in different hands, *Naskh* and *Nasta'liq*. In a note at the end, the last *Juz* is said to be written by a certain Hasan 'Ali. Occasional notes, additions, and emendations are written in the margins throughout the copy. Not dated. Probably, about the end of the 11th century of the Hijrah.

Slightly water-stained. Foll. 2-5 have been misplaced, and should follow after fol. 231.

Four seals bearing the name of a certain Muḥammad bin Ḥusain, dated A.H. 1216=A.D. 1801, are found on the first and the last folios.

## No. 744.

foll. 240; lines 32; size  $11\frac{1}{2} \times 8$ ;  $9\frac{1}{4} \times 6$ .

مختصر المقال في احوال الرجال

MUNTAHA'L-MAQĀL FI 'AḤWĀL  
AR-RIJĀL.A work containing biographies of *Shi'ah* scholars and traditionists, arranged in alphabetical order.Author: Abū 'Alī Muḥammad bin Ismā'il bin 'Abdaljabbār bin Sa'daddīn al-Karbalā'i  
أبو علي محمد بن اسماعيل بن عبد الجبار بن سعد الدين الكربلاوي

الدرين الكريلاي. He was born in the month of Dū'l-Hijjah, A.H. 1159=A.D. 1746, and died at Najaf, in Rabi' I, A.H. 1216=A.D. 1801. See *Kashf al-Hujub*, fol. 147<sup>1</sup>.

Beginning:—

نحمدك اللهم يا من رفع منازل الرواية الخ

In the preface, the author states that the work is a condensed version of the *Manhaj al-Maqál* (No. 742 above), and the gloss upon the same by Muhammad Bāqir bin Muḥammad Akmal Bahbahānī (*d. A.H. 1205=A.D. 1790*), together with important additions from other sources, a list of which is given. These additions are generally made at the end of each notice, and are distinguished by the word قلت or اقول.

The biographical notices are preceded by five *Muqaddimah*. The first notice is that of أَبْرَاهِيمَ الْعَسْلَانِيَّ الْكُوفِيَّ and the last that of يُونُسَ بْنَ يَعْقُوبَ بْنَ قَبِيسَ ابْرَاهِيمَ الْجَابَدِيَّ. Then follow additional chapters, containing *Kunyah*, names beginning with ابن or اخْرَوْ ابن, *Laqab*, *Nisbah*, and lastly notices of female traditionists. The work concludes with a *Khātimah*, subdivided into 12 *Fāci'd*.

Written in hasty *Naskh*, with the headings in red. Dated, A.H. 1220=A.D. 1805.

خیر النساء بنت مرحوم حاجی العرمین علی نقی: Scribe.

The work was lithographed in Teheran, A.H. 1302.

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## SAINTS AND SŪFÎS.

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No. 745.

fol. 198; lines 17; size 7×5; 6×4.

بصيحة الأسرار و معدن الأنوار

BAHJAT AL-ASRÂR WA MA'DIN  
AL-ANWÂR.

The life, virtues, miracles and sayings of Shaikh 'Abdalqâdir al-Jilâni (*d. A.H. 561=A.D. 1166*), with short biographical notices of his eminent followers.

Author: Nûraddin Abû'l-Hasan 'Ali bin Yûsuf bin Jarir ash-Shattanawî. نور الدين ابو الحسن علي بن يوسف بن جرير الشاطئي. He was born in Cairo, A.H. 647=A.D. 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Tûlûn. He died in A.H. 713=A.D. 1314. See *Ad-Durâr al-Kâminah*, vol. ii, fol. 42<sup>b</sup>.

Beginning:—

\* استفتح باب العون بابدي محمد الله عز وجل الغ

Copies: Berlin, Nos. 10072-6; Paris, No. 2016; Ref. No. 11; Râmpûr, p. 330; and Cairo, vol. ii, p. 71. See also Brock., vol. ii, p. 118; and Hâj. Khal., vol. ii, p. 71.

The work has been printed in Cairo, A.H. 1304.

Written in fair Naskh. Dated, A.H. 787=A.D. 1385. Fol. 31, which has been misplaced, should follow fol. 37.

Scribe: عبد الرحمن بن محمد بن عبد الرحمن بن الخطابي.

### No. 746.

fol. 307; lines 19; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $5\frac{1}{2} \times 4$ .

The Same.

Another copy of the same work, beginning as above.

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders. Dated, A.H. 986=A.D. 1578.

### No. 747.

fol. 430; lines 17; size  $11 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

The Same.

Another copy of the same work, fully agreeing with the above. Foll. 25 and 32, which have been misplaced, should follow foll. 31 and 24, respectively.

Written in Naskh, with numerous short lacunae. Not dated. Probably, 19th century.

Foll. 1-157 are slightly water-stained.

No. 748.

foll. 215; lines 15; size  $5\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

مختصر بهجة الانوار

## MUKHTAŞAR BAHJAT AL-ANWÂR.

An abridgment of the preceding work, designated at the beginning  
كتاب المنتخب من بهجة الاسرار في مناقب غوث الصداني.

The name of the author of this abridgment cannot be traced.  
Hâj. Khal., vol. ii, p. 71, simply mentions an abridgment of the  
*Bahjat al-Asrâr*, without giving the name of its author.

Beginning:—

الحمد لله نحمدة و نستعينه و نعود بالله من شرور انفسنا.....اما بعد  
فهذه جمل من مناقب الشيخ العارف العالم العامل الريانى عبد القادر  
الكيلانى ..... اختصرت بها من كتاب الشيخ الفقيه الاصم العالم المقرى  
نور الدين ابى الحسن علي بن يوسف بن جوير بن معضاد بن نصل  
الشاعى اللخمى عرف بالشطفو فى الذى سما بهجة الاسرار و معدن  
الانوار الخ \*

The work ends with the following verses:—

تخلق بالخلق الرجال وكن فتى كأنك مملوك لكل صديق  
وكن مثل طعم العاد حلوا [و] باردا الى البد العرا لكل رفيق

The present copy was transcribed at the tomb of Ibrâhim 'Âdil  
Shâh, the King of Bijâpûr (A.H. 941-965=A.D. 1535-1557).

Written in good Naskh, with an illuminated frontispiece, within  
gold and coloured ruled borders. Not dated. Probably, 17th century.

Scribe: جلال الدين بن مولانا علي.

No. 749.

fol. 118; lines 19; size  $8\frac{1}{2} \times 9$ ;  $5 \times 3\frac{1}{2}$ .

اختیار الرفیق لطلاب الطريق

IKHTIYĀR AR-RAFIQ LI-TULLĀB  
AT-TARIQ.

A work, believed to be unique, containing biographical notices of eminent saints and Ṣufis, from the earliest times down to the author's own age, arranged alphabetically.

Author: Shihābuddin Abū'l-Abbas Aljāmad bin Salāmah al-Maqdīsī. شهاب الدين ابو العباس احمد بن سالم المقدسي. He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the Khānqāh; but on account of the envy aroused among his fellow-Shaikhs by his impressive sermons, he was compelled to remove to the Khānqāh of Sarnaqūs, where he died in A.H. 769=A.D. 1367. See *Ad-Durar al-Kāminah*, vol. i, fol. 42<sup>b</sup>.

Beginning:—

الحمد لله الذي ابدي انوار معرفته لقلوب العارفين  $\star$ 

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz., *Hilyat al-Awliyā'* of Abū Nu'aim al-Isfahānī (d. A.H. 430=A.D. 1038), the *Sīfat as-Safwah* of Ibn al-Jawzī (d. A.H. 597=A.D. 1200), the *Mandiqib al-Abdrār* of Ibn Khamis al-Mawsili (d. A.H. 552=A.D. 1157), the *Tabaqāt as-Ṣūfiyīn* of Muḥammad as-Sulāmī (d. A.H. 412=A.D. 1021), and the *Risālat al-Qushairiyah* of Abū'l-Qāsim al-Qushairī (d. A.H. 465=A.D. 1074).

Yūsuf bin al-Ḥasan and end with ابراهيم بن ادم الراري.

The work was completed on the 1st Sha'bān, A.H. 740=A.D. 1340, as stated in the following colophon:—

قال مؤلفه رحمة الله تعالى و رضى عنه فرغت من تاليفه صبيحة  
الاثنين المبارك غرة شعبان المبارك سنة اربعين و سبعمائة  $\star$

Written in fair *Naskh*, with occasional vowel-points. The headings are in red. Dated, A.H. 913=A.D. 1507.

The pages of this copy have been remounted, the old folios having been supplied with new margins. Several folios seem to be wanting after fol. 78. Foll. 109-118 are slightly damaged.

Scribe: محمد بن عبد اللطيف الجرجاني الازمرى.

## No. 750.

foll. 10; lines 31; size 11 x 8; 8 x 5.

الدر الثمين في مناقب الشیعی محبی الدین

AD-DURR AS-SAMÍN FÍ MANAQIB  
ASH-SHAÍKH MUHÍYADDÍN.

A life of the popular saint, Shaikh Muhiyaddin Ibn al-'Arabi (d. A.H. 638=A.D. 1240).

The author does not reveal his name in the text. In the following note at the end, he is said to be Abū'l-Hasan 'Ali bin Ibrāhīm bin 'Abdallāh bin Ibrāhīm bin Yūsuf al-Qārī al-Bağdādī:—

الدر الثمين في محسان الشیعی محبی الدین رضی اللہ عنہ تالیف  
الشیعی الكامل ..... ابوالحسن علی بن ابراهیم بن عبد اللہ بن ابراهیم بن  
یوسف القاری البغدادی نور اللہ و والی من الرحمة فتوحہ \*'Ali bin Ibrāhīm was a contemporary of Qādī Ahmad bin Abī Bakr, called Ibn ar-Ridād al-Yamānī (d. A.H. 821=A.D. 1418; see Al-Qabas al-Hāwī, vol. i, fol. 34<sup>a</sup>), to whom he formally presented the work, according to the following statement in the preface:—و بعد فہمہ رسالتہ سیدنہ الدر الثمين فی مناقب الشیعی محبی الدین  
و ارسلنہا الی الصنو العزیز و العرز الحریز الشیعی بهاء الحق والدین احمد  
ابن الرداد الصوفی الیمنی لا زالت آیات فضله مسطورة \*

Beginning:—

الحمد لله العلي العليم القدير الحكيم التخبير المفزة عن الشبهة

و النظير الخ \*

The work is divided into two chapters, the first of which contains a short biographical account of Ibn al-'Arabi, while in the second are enumerated the works containing his sayings and his compositions.

A fine copy. Written in good *Naskh*. The correct order of the folios should be thus: 1, 7, 2, 4, 3, 6, 5, 8, 9 and 10.

Not dated. Probably, 18th century.

## No. 751.

fol. 53; lines 11; size  $7 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

خطبة الماظر

## GIBTAT AN-NĀZIR.

A short but very useful work on the life, virtues, and miracles of Shaikh 'Abdalqādir al-Jilāni (d. A.H. 561=A.D. 1166).

Author: Ibn Hajar al-'Asqalāni (d. A.H. 852=A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

الحمد لله القادر على تشريف مراده في تشريف اهل وداده الخ \*

The work is divided into eight chapters, as follows:—

I. Fol. 2 <sup>a</sup> .	الباب الأول في ذكر مولده
II. Fol. 4 <sup>a</sup> .	الباب الثاني نشأته المرعية و اشتغاله بالعلوم الشرعية
III. Fol. 29 <sup>b</sup> .	الباب الثالث في ذكر مشائخه
IV. Fol. 30 <sup>b</sup> .	الباب الرابع في بيان احواله
V. Fol. 33 <sup>b</sup> .	الباب الخامس في ثبات الناس عليه
VI. Fol. 39 <sup>b</sup> .	الباب السادس في ما نقله اهل عصره من الكرامات
VII. Fol. 52 <sup>a</sup> .	الباب السابع في نبذة من بلغ كلامه
VIII. Fol. 53 <sup>a</sup> .	الباب الثامن في وفاته

It appears, from the original pagination of the folios, that fol. 11, 20-21, and 30 should come in their proper order, but have been misplaced after fol. 19, 10 and 11, respectively.

Written on thick creamy paper, in good Naskh. Not dated. Probably, 17th century.

The work has been edited and published by Sir E. Denison Ross, Calcutta, A.D. 1903.

## No. 752.

fol. 127; lines 27; size 8½ × 4½; 6½ × 3½.

قلائد الجوادر

## QALĀ'ID AL-JAWĀHIR.

A detailed life of Shaikh 'Abdalqâdir al-Jilâni (d. A.H. 561=A.D. 1166), with an account of his descendants and followers.

Author: Muhammad bin Yahyâ bin Yûsuf at-Tâdîfî al-Hanbâli. محمد بن يحيى بن يوسف التاذفي الحنبلي. He was a native of Halab, and died in A.H. 963=A.D. 1556. See As-Suhûb al-Wâbilah, fol. 150\*.

Beginning:—

الحمد لله الذي فتح لوليائه طرق المدى الخ \*

We are told in the preface that, being dissatisfied with the brevity of the account of Shaikh 'Abdalqâdir al-Jilâni given in the *التاریخ المعتبر* of Al-'Ulâimi (d. A.H. 927=A.D. 1521), the author wrote the present work, basing it on most trustworthy sources.

The contents and plan of the work are thus set forth in the preface:—

اتبعها بعد ان اذكر نسبة الشريف بتأخره و خلقه و عمله و علمه و وعظه  
و قوله و فعله و ملائكة الله من الولاد و تعظيم الولياد له اعتنانا بحقه و اذكر  
 شيئاً من مناقبهم و من مناقب من انتهى الى جنابه و لازم الوقوف بعنتبة  
بابه فلي علو قدر الاتباع من شرف المتبع و مزيد فیض الانصار من عظم  
اليلموع و اذكر مولادة و وفاته و اختم ذلك بشيء من مناقبه و ما قبل فيه  
مختصراً ذلك عن الاطالة \*

Another copy of the work is noticed in Cairo, vol. v, p. 113. See also Hâj. Khal, vol. iv, p. 565; and Brock., vol. ii, p. 335.

The work has been printed in Cairo. A.H. 1303.

Written in fair, minute, Naskh. Dated, A.H. 1145=A.D. 1732.

Scribe: احمد بن محمد بن عبد الله العمسي

No. 753.

foll. 404; lines 23; size  $9 \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3$ .

لوقاح الانوار في طبقات الاخبار

LAWÂQIH AL-ANWÂR FI TABAQÂT  
AL-AKHYÂR.

A well-known work, containing biographical notices of eminent saints and Sufis from the earliest times down to the author's own age.

Author: Abû'l-Mawâhib 'Abdalwahhâb bin 'Alî ash-Shâ'râni.  
أبو المواهب عبد الوهاب بن علي الشعري.

The author, Ash-Shâ'râni, who was a great Sufi as well as a distinguished scholar, was born in A.H. 899=A.D. 1493. In A.H. 911=A.D. 1505, he went to Cairo, where he was invested with the *khirqah*, or spiritual robe, by Jalâladdin as-Suyûti (*d.* A.H. 911=A.D. 1505). Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Sufism. He died on Monday, the 11th Jumâdâ I, A.H. 973=A.D. 1565. See *Tâj at-Tabaqât*, vol. x, fol. 248<sup>a</sup>.

Beginning:—

الحمد لله الذي خلع على اوليائه خلع العامة فهم بذلك له

\* حامدون الخ

The work was completed on the 15th Rajab, A.H. 952=A.D. 1545, as stated in the following lines at the end:—

قال مؤلفه ..... كان الفراغ من كتابتها خامس عشر رجب الفرد سنة

\* اثنين و خمسين و تسعين

Copies: Berlin, No. 9982; Kôpr., No. 1112; München, No. 446; Wien, No. 1185; Br. Mus., Nos. 371/2, 964; Cairo, vol. ii, p. 108; Goth., No. 1767; India Office, No. 713; Paris, No. 2045; and Râm-pûr, p. 363. See also Brock., vol. ii, p. 338; and Hâj. Khal., vol. v, p. 339.

The work has been twice printed in Cairo, A.H. 1202 and 1311.

Written in fair Naskh. Not dated. Probably, 18th century. Short lacunæ are found on foll. 397<sup>b</sup>, 398<sup>a</sup>, 399<sup>b</sup>, 400<sup>a</sup>, 401<sup>b</sup>, and 402<sup>a</sup>.

There are two seals on the title-page, one of which bears the name of a certain Abû'l-Fath Muhammâd Imâmaddin and the other that of a certain Muhammâd Najîb Khân.

The MS. was obtained from the Asafiyah library of Haidarâbâd, in exchange for some other books, as appears from the following note on the last folio:—

این نسخه که در میدانگه بعض کتب که در کتاب خانه آصفیه موجود  
تبود کتاب خانه مسوم به اورینتل پنلک لاتریوی واقع بانکی پور بندار  
زموده مولوی خدا بخش خان بهادر داده شد غرّه ربيع الثاني سنّة ١٣١٢ \*

## No. 754.

fol. 29; lines 23; size 9×7; 7×3.

رسالة في مناقب الشیخ محمد

RISĀLAH FĪ MANĀQIB ASH-SHAIKH  
MUHAMMAD.

A life of Shaikh Muhammed Qarahbâgi, a Turkish saint (*d. A.H. 956=A.D. 1549*), with an account of his miracles and sayings.

Author: Muhammed bin Muṣṭafâ bin Ḥabib bin Muhammed Qarahbâgi. محمد بن مصطفی بن حبیب بن محمد قره باگی.

The author, Muhammed bin Muṣṭafâ, a descendant of the saint Muhammed Qarahbâgi, was born in Ardrûm, A.H. 1070=A.D. 1659. After finishing his education at home, he went to Constantinople, where, having secured the patronage of his cousin, Shaikh al-Islâm Faiḍallâh Ȧfîndî, he entered the State service, and soon became Qâdi of Ȧalîyah. In A.H. 1115=A.D. 1703, after his patron, Faiḍallâh Ȧfîndî, had unfortunately been killed in a riot at Adrianople, our author was exiled by a royal decree to Brussa, where he remained about thirty years, and died on the 13th Ramaḍân, A.H. 1146=A.D. 1734. Besides the present work, he left behind him a useful work on politics and several treatises on various legal points. See *Tâj at-Tabaqât*, vol. xii, part i, fol. 295<sup>o</sup>.

Beginning:—

الحمد لله المبدى المعید الارل الفرد المجید الخ \*

We are told in the preface that the work was compiled at the instance of the afore-said Shaikh al-Islâm Faiḍallâh Ȧfîndî.

The biographical account of the saint Qarahbâgi is followed by two *Faṣl*, the first of which contains short biographical notices of the saint's two sons, Wali Muhammed and Ḥabib Muhammed (*d.*

A.H. 1025=A.D. 1616), and the second notices of his two grandsons, Muṣṭafā Āfindī (d. A.H. 1068=A.D. 1658) and Muḥammad Āfindī (d. A.H. 1104=A.D. 1692).

Written in ordinary Nasta'liq. Dated, A.H. 1242=A.D. 1826.

Scribe: حاجي داود بلخي.

No. 755.

fol. 124; lines 17; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

اصفی الموارد

AŞFA'L-MAWĀRID.

A life of Shaikh Khālid ash-Shahrazūrī an-Naqshbandī al-Mujaddidi, with short biographical notices of his Shaikhs, friends and relatives, entitled اصنی الموارد من سلسل احوال الامام خالد.

Author: Shaikh 'Uṣmān bin Sanad al-Baṣrī شیخ عنوان بن سند البصري. He wrote also a history of Bağdād, from A.H. 1198 to 1250=A.D. 1784 to 1834, entitled مطالع السعود بطيب اخبار الراحل داود, which has been printed in Bombay, A.H. 1304. He died in A.H. 1250=A.D. 1834. See Iktifā' al-Qunū', p. 434.

Beginning:—

الحمد لله الذي صير ترافق رجوة الغرر من وجوة الترافق و المحسان  
العيون و الغرر و نور من مآثرهم انسان عين كل خير و اثر الخ \*

Shaikh Khālid ash-Shahrazūrī, who was of Kurdish origin, was born at Qarah-Dāg (a village five miles from Sulaimāniyah) in A.H. 1190=A.D. 1776. He made a pilgrimage to the Haramain, and there he was induced by a certain Indian Sūfi to proceed to India for the purpose of obtaining the *Sanad* and the *Khirqah* (spiritual robe) of the Naqshbandiyah order. He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan. He then became a disciple at Delhi of Shāh 'Abdallāh (d. A.H. 1240=A.D. 1824; see Khazinat al-Asfiyā', vol. i, p. 693), who authorised him to admit disciples to the Naqshbandiyah, Qādiriyah, Suhrawardiyah, Kuhrawiyah and Chishtiyah orders. He also attended at Delhi the lectures of the well-known Shāh 'Abdal'azīz Dihlawī (d. A.H. 1239=A.D. 1824), and received a *Sanad* from him. He returned home via the Persian Gulf, and on his arrival at Sulaimāniyah in A.H. 1226=A.D. 1811, he was received with great honour. He served as a professor in the

Madrasah Al-İsfahâniyah at Az-Zawrâ', and wrote several treatises against Wahhâbi doctrines, the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A.H. 1231=A.D. 1816.

The work was compiled at the request of 'Ubaidallâh bin 'Ubaidallâh al-Haidari, a biographical account of whom appears on foli. 115<sup>a</sup>-120<sup>b</sup>.

Written in fair Naskh. Dated, A.H. 1235=A.D. 1820.  
Scribe: عبد الله بن عيسى بن اسماعيل.

## COMMENTATORS ON THE QURÂN.

No. 756.

foli. 132; lines 17; size 9½ x 6; 7 x 4.

طبقات الفرسين

### TABAQÂT AL-MUFASSIRÎN.

Biographical notices of 314 eminent scholars, who wrote commentaries on the Qurân, arranged alphabetically.

Author: Shamsaddin Muhammed bin 'Ali bin Ahmed ad-Dâ'ûdi al-Mâlikî شمس الدين محمد بن علي بن احمد الداودي المالكي. He was one of the pupils of the celebrated Imâm Jalâhaddin 'Abdarrahmân as-Suyûti (d. A.H. 911=A.D. 1505), wrote the present work in A.H. 941=A.D. 1534, and died in A.H. 945=A.D. 1538. See Brock., vol. ii, p. 289.

Beginning:—

الحمد لله و كفى و سلام على من اعطى - و آل و محبب له  
و خلفاؤه - وبعد فقد ألف العلامة شمس الدين محمد بن علي بن احمد  
الداودي المالكي تلميذ الحافظ عبد الرحمن بن جلال الدين السيوطي  
قدس سرهما و نور الله غربهما طبقات المفسرين جميع فيها متقدمي العصر  
و المتأخرین - مربينا على حروف المعجم فقال العـ \*

In Hâj. Khal., vol. iv, p. 152, the present work is said to be the best ever compiled on the subject; and it is said to begin, without any preface, with the notice of ابْن . The present copy, however, would appear to be somewhat incomplete, since the notices commence with بِوْسَفْ بْنْ مُوسَى الْكُوفِي . They end with ابْرَاهِيمْ بْنْ اَحْمَدْ .

Another copy of the work is noticed in Cairo, vol. v, p. 81.

Written in fair Naskh, with an illuminated frontispiece, within red and blue ruled borders.

Dated, A.H. 1293=A.D. 1876.

Scribe: قَاسِمُ عَلَى الْعَيْدَرِيَادِي .

A seal bearing the name of Abû'l-Makârim, dated A.H. 1297=A.D. 1880, is found on fol. 1<sup>b</sup>.

## READERS OF THE QURÂN.

No. 757.

fol. 189; lines 23; size 11½×5½; 9½×5½.

طبقات القراء

## TABAQÂT AL-QURRÂ'.

Biographies of eminent readers of the Qur'ân, beginning with the renowned founders of the seven versions ( القراء السبعة ) and ending with the author's contemporaries, arranged chronologically, in 17 *Tabaqat*.

Author: Shamsaddin Abû 'Abdallâh Muhammâd bin Alîmad bin 'Ushmân bin Qâ'imâz ad-Dahâbî شَمْسُ الدِّينِ ابْو عَبْدِ اللَّهِ مُحَمَّدِ بْنِ أَلِيمَدِ بْنِ عُشْمَانِ بْنِ قَائِمَازِ الدَّهَبِي (d. A.H. 748=A.D. 1348), for some account of whom see No. 700 above.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى و اشهدنا لا إله إلا الله  
وحده لا شريك له مالع نور و اخترى و اشهد ان محمدا عبده و رسوله  
سدد الشرفا و حسبنا الله و كفى اما بعد فهذا كتاب معرفة المشهورين من

القراء الاعيال - اولي الاسناد و القلائل - و التقدم في البلدان - على  
الطبقات والازمان الخ \*

## Contents:—

I. Fol. 1<sup>a</sup>. الطبقة الاولى وهم الذين عرضوا القرآن و تلقوا من رسول الله صلى الله عليه وسلم كما قاله اليه الروح  
الاعيين بلاغا من قائله و منزله عز و على \*  
الطبقة الثانية وهم الذين عرضوا على احد المذكورين  
قبيلم اوتلقنوا منهم \*

III. Fol. 8<sup>b</sup>. الطبقة الثالثة و سائرهم من التابعين

IV. Fol. 17<sup>a</sup>. الطبقة الرابعة و اولئم يدخل في الطبقة الثالثة و  
جملتهم ستة وعشرون اماما \*

V. Fol. 29<sup>a</sup>. الطبقة الخامسة وعدتهم تسعه و ثلائين مقاربا

VI. Fol. 38<sup>a</sup>. الطبقة السادسة وعددهم سبعة و ستون اماما

VII. Fol. 50<sup>b</sup>. الطبقة السابعة وعدتهم تسعمائة نفرا

VIII. Fol. 59<sup>b</sup>. الطبقة التاسعة وعدتهم خمسة و ثمانين مقاربا

IX. Fol. 73<sup>a</sup>. الطبقة العاشرة وعدتهم اثنان و ثمانين نفرا

X. Fol. 84<sup>b</sup>. الطبقة العاشرة و اهلها ثمانية و سبعون اماما

XI. Fol. 95<sup>a</sup>. الطبقة العاشرة عشر وعدتهم اثنان و ثمانين نفرا

XII. Fol. 105<sup>a</sup>. الطبقة الثانية عشر و في اولئلها جماعة لولا تأخير  
موتهم لقدموا و مجموعهم مائة و ستة عشر مقاربا \*

XIII. Fol. 118<sup>a</sup>. الطبقة الثالثة عشر

XIV. Fol. 131<sup>b</sup>. الطبقة الرابعة عشر

XV. Fol. 148<sup>a</sup>. الطبقة الخامسة عشر و عددهم تسعة و ثمانين

XVI. Fol. 158<sup>b</sup>. الطبقة السادسة عشر من القراء وعدتهم مائة و خمسة  
رجال \*

XVII. Fol. 178<sup>b</sup>. الطبقة السابعة عشر سوينا منهم نحو الأربعين بل ازيد

As he tells us in the following lines at the end, the work was revised by the author, with additions and alterations, in A.H. 730= A.D. 1330:—

فرغ محمد بن الذهبي المؤلف من هذه [النسخة] المباركة و فيها  
زيادات و تقدم و تأخير عن المسودة في ربيع الآخر سنة ثلثين و سبعين

For other copies, see Paris, No. 2048; Berlin, No. 9943; and Köpr., No. 1116. See also Hāj. Khal., vol. iv, p. 150; and Brock., vol. ii, p. 46.

Fols. 184<sup>b</sup>–189<sup>b</sup> contain supplementary biographical notices of readers of the Qurān, in two parts. The first, as we are told in the

following note, is said to have been copied from the author's autograph additions, and the other to be a selection from the *Dail Tabaqât al-Qurra'* of 'Afifaddin al-Matâri (whose name is given in Hâj). Khal., vol. iv, p. 150, as At-Tabâri):—

هذا ذيل منقول من خط الحافظ الذهبي و من فوائد الحافظ  
عفيف الدين المطري وهم اهل الطبقة الثامنة عشر و ما بعدها

Written in Naskh, originally without diacritical points, which, according to a note at the end, were subsequently added at Haidarâbâd, in A.H. 1213=A.D. 1798, by a scholar, who does not reveal his name.

Dated, A.H. 1180=A.D. 1766.

Scribe: السيد علي المالكي.

A table of contents is prefixed to the work.

The title-page contains a short biographical sketch of the author, extracted from the *Tabaqât al-Kubrâ* of As-Subki.

## HANAFITE JURISTS AND SCHOLARS.

No. 758.

fol. 200; lines 17; size 11 x 7½; 9 x 5½.

الجوهرو المضيء في طبقات الحنفية

### AL-JAWÂHIR AL-MUDIYAH FI TABAQÂT AL-HANAFIYAH.

A biographical dictionary of Hanafite scholars and authors, complete in two separate volumes.

Author: Muhiyaddin Abû Muhammâd 'Abdalqâdir bin Abî Wafâ' Muhammâd al-Qurâshî al-Miṣri. ابي الدين ابو محمد عبد القادر بن ابي الرفاء محمد القرشي المصري. He was born in Sha'bân, A.H. 696=A.D. 1297, and studied in Cairo and Meecca under numerous scholars, such as Hasan al-Kurdi (d. A.H. 720=A.D. 1320), Alîmad ad-Dimyâti

(d. A.H. 749=A.D. 1348), Ibrâhim at-Tâhirî (d. A.H. 728=A.D. 1328), 'Abdallâh as-Şanhâjî (d. A.H. 724=A.D. 1324), and others. He produced several useful works on the Hanafite law, and died in A.H. 775=A.D. 1373. For his life, see Husn al-Muḥâdarah, fol. 117<sup>a</sup>; Ad-Durâr al-Kâminah, vol. i, fol. 298<sup>a</sup>; and Hadâ'iq al-Hanafiyah, p. 294.

## Vol. I.

Beginning:—

\* الحمد و العظمة و الكبرياء لمن له الاسماء الحسنى الخ

The biographical notices are preceded by a *Muqaddimah*, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and the life of Imâm Abû Hanîfah (d. A.H. 150=A.D. 767). The present volume breaks off in the middle of the account of شاه محمد بن احمد بن يوسف بن اسعييل . The *al-Khawârizmî*.

For other copies, see Berlin, No. 10020; Bûhâr, No. 254; and Aṣafîyah, p. 780. See also Brock., vol. ii, p. 80, and Hâj. Khal., vol. ii, p. 648.

The work has been printed in Haidarâbâd (Deccan).

## No. 759.

fol. 184; lines and size same as above.

The Same.

## Vol. II.

The second volume of the preceding work, which begins by completing the account of *الخوارزمي* and ends with the account of ابن بعيش. The biographical notices are followed by a *Khâtimah*, designated كتاب الجامع, consisting of notes on miscellaneous historical and religious matters.

A fly-leaf at the end contains a biography of the author, extracted from *المنهل الصانى و المستوفى بعد الروانى* of Yûsuf bin Taqribirdi (d. A.H. 874=A.D. 1469).

Both volumes are written by one and the same scribe, in ordinary Indian *Nasta'liq*, with numerous lacunae. Not dated. Probably, 18th century.

No. 760.

foll. 152; lines 23; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

عقود الجمام في مناقب أبي حنيفة النعمان

## 'UQUD AL-JUMĀN FI MANĀQIB ABĪ HANIFAT AN-NU'MĀN.

A comprehensive biography of Imām Abū Ḥanifah (d. A.H. 150=A.D. 767), together with an account of his eminent disciples.

Author: Shamsaddin Abū 'Abdallāh Muḥammad bin Yūsuf bin 'Alī bin Yūsuf ad-Dimashqī as-Ṣalīḥi ash-Shāfi'i. محمد بن علي بن يوسف الدمشقي الصالحي الشافعي. He was born at Damascus, but settled in Cairo, where he lived in the Khānqāh of Barqūqiyah, and died on the 14th Sha'bān, A.H. 942=A.D. 1536. See Brock., vol. ii, p. 304; and Hāj. Khal., vol. iv, p. 238.

Beginning:—

الحمد لله الذي جعل العلماء ورثة الأنبياء و اختار منهم الأئمة  
المجتهدين في فروع الشريعة الأولية فمن أحجمهم كلهم فقد فاز ودخل في زمرة  
الاقياد ومن انقض احدهم فقد ظلم نفسه وهو من الأغيار الخ \*

Having, in A.H. 938=A.D. 1531, come upon a work containing disparaging remarks about Imām Ḥanifah, our author was moved to write the present work, in which he defends the said Imām, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples.

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khālimah* :—

Fol. 3 <sup>a</sup> .	المقدمة تشتمل على ستة فصول
Fol. 14 <sup>a</sup> .	باب الأول في نسبه و تاريخ مولده و صفتة
Fol. 17 <sup>a</sup> .	باب الثاني فيما ورد في تبشير النبي صلى الله عليه وسلم
Fol. 19 <sup>a</sup> .	باب الثالث فيما ادركه أبو حنيفة رضي الله عنه من الصعلابة و من سمع منها *
Fol. 25 <sup>a</sup> .	باب الرابع في ذكر بعض شيوخه
Fol. 35 <sup>a</sup> .	باب الخامس في ذكر بعض الآخرين عنه العددي و الفقه
Fol. 57 <sup>a</sup> .	باب السادس في مبدأ امرة و نشأته و طلبها العلم
Fol. 60 <sup>a</sup> .	باب السابع في ابتداء جلوسه لافتاء و التدرس

Fol. 62<sup>a</sup>. الباب الثامن في ذكر الاصول التي يبني عليها مذهبته

Fol. 64<sup>a</sup>. الباب التاسع في بعض خصائصه التي اختص بها عن غير من  
الائمة \*

Fol. 67<sup>a</sup>. الباب العاشر في تلذذه الائمة عليه وعلى فقهه وتعظيمهم له

Fol. 77<sup>a</sup>. الباب العادي عشر في شدة اجراداته في العبادة وقيامه الليل  
كله وكثرة صلاته بالليل وقرآن القرآن كله في ركعة \*

Fol. 81<sup>a</sup>. الباب الثاني عشر في خوفه و مراقبته لربه سبعائه و تعالى

Fol. 84<sup>a</sup>. الباب الثالث عشر في كرمه وجوده و سخائه و موساناته

Fol. 86<sup>b</sup>. الباب الرابع عشر في ورعه و زهده و امانته

Fol. 89<sup>a</sup>. الباب الخامس عشر في وفور عقائه و فراسته

Fol. 91<sup>a</sup>. الباب السادس عشر في زكائه و مخزناته و اجربيته المكنته عن  
الاسلة المبينة \*

Fol. 106<sup>a</sup>. الباب السابع عشر في جمل من مكارم اخلاقه غير ما تقدم

Fol. 109<sup>b</sup>. الباب الثامن عشر في اكله من كتبه وردة جوائز الامراء  
والخلفاء و غيرهم من ارباب الدولة \*

Fol. 110<sup>b</sup>. الباب التاسع عشر في اخلاقه في ملبيه

Fol. 111<sup>a</sup>. الباب العشرون في بعض حكمته و مواجهة و أدبه

Fol. 114<sup>b</sup>. الباب العادي والعشرون في عرض الامراء و الخلفاء عليه  
القضاء و غيره من الولايات و اعتماده من ذلك و فضيبيم له  
و حجيم اياه \*

Fol. 116<sup>b</sup>. الباب الثاني والعشرون في ذكر احرف قبل انه كان  
يختار القراءة بها \*

Fol. 117<sup>b</sup>. الباب الثالث والعشرون في بيان كثرة حديثه و كونه من  
اعيان العقاظ \*

Fol. 130<sup>a</sup>. الباب الرابع والعشرون في سبب مرضه و وفاته و انه  
مات شهيدا و ابن دفن و ما يتعلقب بذلك و ما سمع  
من نوح الجن عليه \*

Fol. 133<sup>a</sup>. الباب الخامس والعشرون في بعض منامات حسنة رأها  
هو و رؤيت له في حياته وبعد وفاته و بيان رد منامات  
ذكرت بضد ذلك \*

Fol. 138<sup>b</sup>. الباب السادس والعشرون في بعض ما قيل فيه من الشعر

Fol. 141<sup>a</sup>. الخاتمة تشتمل على اربعة فصول \*

The work was completed towards the end of Rabi II, A.H. 939=A.D. 1532, as stated in the following colophon:—

قال مؤلفه انقر الخلق الى عفو الحق محمد بن يوسف بن علي  
بن يوسف الدمشقي الصالحي القادري نزيل البرقوية التي بصحراء  
القاهرة خارج باب النصر..... فرغت من تأليفه في  
اواخر شهر ربيع الآخر سنة تسع وثلاثين و تسعمائة \*

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text.

For other copies, see Wien, No. 1180; Yeni, No. 876; Ayâ Süfiyah, No. 3309; Cairo, vol. v, p. 90; and Râmpûr, p. 670.

Written in *Naskh*, with the headings in red. Not dated. Probably, 18th century.

A seal bearing the name of Sayyid Hamidaddin Ahmad, alias Nûralhudâ, dated A.H. 1257=A.D. 1841, is found on the title-page.

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### No. 761.

fol. 49; lines 19; size  $7\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

طبقات السادة الحنفية

### TABAQÂT AS-SÂDAT AL-HANAFIYAH.

A work containing biographical notices of well-known doctors of the Hanafite school, from Imâm Abû Hanîfah (*d.* A.H. 150=A.D. 767) to Ahmad bin Sulaimân bin Kamâl Pâshâ (*d.* A.H. 940=A.D. 1533).

Neither the title of the work nor the author's name is given in the text. In a note on the title-page, the work is ascribed to Ahmad bin Muâlihaddin Muâstafâ Tâshkuprîzâdah (*d.* A.H. 968=A.D. 1560). This, however, appears to be a mistake. It is not included among the works attributed to this author; and, indeed, seems to be identical with the *Tabaqât as-Sâdat al-Hanafiyah* of 'Abdallâh as-Suwnâdi (died c. A.H. 950=A.D. 1543), which, according to the copy described in Berlin No. 10026, has the same beginning and contents as the present work.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام علي سيدنا محمد و آله و صحبة اجمعين اما بعد فهذا الكتاب مختصر في طبقات الحنفية ذكرت فيه المشاهير من الأئمة الذين نقلوا علم الشريعة في كل طبقة و نشروها

\* بين الامة الخ

The author, in his preface, tells us that the Hanafite jurists can be divided into the following seven groups or *Tabaqāt*, all of which, with the exception of the seventh, are mentioned in the Berlin copy:—

1. الطبقة الأولى طبقة المجتهدين في الشرع كالأئمة السنة المذكورة و من سلك مسلكهم من الأئمة \*
2. الطبقة الثانية طبقة المجتهدين في المذهب كناليميد اصحاب الطبقة الأولى \*
3. الطبقة الثالثة طبقة المجتهدين في المسائل التي لا رواية فيها عن صاحب المذهب \*
4. الطبقة الرابعة طبقة اصحاب التخريج من المقلدين كالرازي و احرابه
5. الطبقة الخامسة طبقة اصحاب التخريج من المقلدين كابي حسن الدوربي و صاحب الهدایة \*
6. الطبقة السادسة طبقة المقلدين القادرين على التمييز بين القرى و الضعيف و ظاهر الرواية \*
7. الطبقة السابعة طبقة المقلدين الذين لا يقدرون على التمييز المذكور في المسطور و لا يفرقون بين الغث و السعف و لا يميزون الشعالي عن اليماني بل يجمعون ما يجدون في التدوين كعاظب الليل \*

Written in ordinary *Naskh*, within double red-ruled borders, with a tasteless frontispiece.

Emendations and corrections have been made in the margins throughout the copy.

Dated, A.H. 1103=A.D. 1692.

Four fly-leaves at the beginning contain miscellaneous notes and extracts from various sources.

## No. 762.

foll. 85; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 6\frac{1}{2}$ 

الخبرات الحسان في مواقب الامام ابي حنيفة النعمان

## AL-KHAIRĀT AL HISĀN FĪ MANĀ-QĪB AL-IMĀM ABĪ HANĪFAT AN-NU'MĀN.

A well-known biography of Imām Abū Hanifah (d. A.H. 150=A.D. 767).

Author: Abū'l-Abbās Shihābuddin Aḥmad bin Muḥammad bin 'Alī, called Ibn Ḥajar al-Haṣṣāmī (ابو العباس شهاب الدين احمد بن محمد بن علي الشهري) (d. A.H. 974=A.D. 1566). See Lib. Cat., vol. v, part i, No. 283.

Beginning:—

\* الحمد لله الذي اختص العلماء بوراثة الانبياء الخ

In the preface, the author tells us that his original draft of a life of Imām Abū Hanifah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the 'Uqūd al-Jumān of Muḥammad bin Yūsuf ad-Dimashqī (No. 760 above).

The contents of the work have been described in Berlin, No. 10003. See also Cairo, vol. v, p. 51; Brock, vol. ii, p. 389; and Ḥāj. Khal., vol. iii, p. 182.

Written in fair Naskh, with a few marginal notes. The headings of the chapters are in red. Not dated. Probably, the first half of the 19th century.

The work has been twice printed in Cairo, A.H. 1305 and 1311.

## No. 763.

foll. 178; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

الأنمار الجنبي في اسماء الحنفية

## AL-ASMĀR AL-JANIYAH FĪ ASMĀ' AL-HANAFIYAH.

A biographical dictionary of eminent jurists of the Hanafite school.

Author: Mu'allâ 'Ali bin Sultân Muhammad al-Qârif al-Harawi ما علی بن سلطان محمد القاری الحروي (d. A.H. 1014=A.D. 1605). See Lib. Cat., vol. v, part i, No. 237.

Beginning:—

\* الحمد لله رب الأرض والسماء ذي الفضل والطول والنعمان العَمَان

The title of the work is not given in the text; but in the *Khulâsat al-Asâr*, vol. iii, p. 185, and the *Hâdâ'iq al-Hanafiyah*, p. 399, it is called *الآثار الجنين في أسماء الحنفية*. In a note at the top of fol. 1<sup>b</sup>, however, the work is designated *Hadîqa al-nâma*.

In the preface, the author states that he compiled the present work, after completing his well-known commentary on the *Musnâd* of Imâm Abû Hanîfah (d. A.H. 150=A.D. 767), entitled *مسند الإمام شرح مسند الإمام* (see Lib. Cat., vol. v, part i, No. 237).

The first fifty folios are devoted to the life of Imâm Abû Hanîfah, divided into several *Fâ'il*. The alphabetical series of proper names begins on fol. 50<sup>b</sup> with *ابراهيم بن احمد بن محمد حموه* and ends on fol. 153<sup>a</sup> with *يونس بن القاسم*; and this is followed by additional chapters, containing *Kunyah*, notices of female jurists, and *Ansâb*. The work ends with a *Khâtimah*, called *كتاب الجامع*, which is divided into a large number of *Fâ'idah*, dealing with miscellaneous legal and religious matters. Following the *Khâtimah* comes a *Fâ'il*, containing a few supplementary notices of the Hanafite jurists of Yemen, extracted from the *Tîrâz A'lâm az-zaman Fi Tabaqât A'yân al-Yaman* of 'Ali bin Hasan al-Khâzraji (d. A.H. 812=A.D. 1409).

Another copy of the work is noticed in Bûhâr, No. 256.

Foll. 42 and 52 are misplaced, and should follow after foll. 51 and 41, respectively.

Written in fair *Naskh*, but with clerical errors. Dated, A.H. 1076=A.D. 1665.

Scribe: عبد الرحيم بن صالح.

No. 764.

foll. 193; lines 17; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

[كتاب المجتهدين]

[KATÂ'IB AL-MUJTAHIDÎN.]

A work containing biographical notices of eminent doctors of the Hanafite school, without title or author's name.

The work seems to be based on the *Katâ'ibû A'lâm al-Akhyâr* of Ma'âmûd bin Sulaimân al-Kaffawi (d. A.H. 990=A.D. 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Haskâfi, who died in A.H. 1088=A.D. 1677.

Beginning:—

فاتحة الكتاب و فيها خمسة مطالب المطلب الأول في حد الفقه  
المطلب الثاني في الاجتہاد المطلب الثالث في رسم العفتی المطلب  
الرابع في طبقات الفقهاء السبعة المطلب الخامس في امهات المسائل الخ \*

The work consists of an introduction, termed *Katâ'ib*, and six *Katâ'ib* (lit., battalions). The introduction is subdivided into five *Ma'lâlib*, dealing, respectively, with the definition of law; the significance of *Ijtihâd*, or legal scholarship; the duties of a *Mu'ti*, or juris-consult; the seven classes of jurists; and the twenty-five principles of jurisprudence.

The six *Katâ'ib* are as follows:—

I. Fol. 15 <sup>a</sup> .	كتبۃ طبقة المجتهدين في الشرع وهي الكتبۃ الاولی
II. Fol. 30 <sup>b</sup> .	كتبۃ طبقة المجتهدين في المذهب و المذاہب
III. Fol. 63 <sup>a</sup> .	كتبۃ طبقة المجتهدين في المسائل
IV. Fol. 115 <sup>a</sup> .	الكتبۃ الرابعة طبقة اصحاب التخریج
V. Fol. 143 <sup>b</sup> .	كتبۃ طبقة اصحاب الترجمۃ
VI. Fol. 170 <sup>a</sup> .	كتبۃ طبقة المتبعین في الفتن

Written in fair *Nasta'liq*. The following folios are blank, viz., 79<sup>a</sup>, 81<sup>a</sup>, 101<sup>a</sup>, 119<sup>b</sup>, 128<sup>b</sup>, 130<sup>b</sup>, 134<sup>a</sup>, 138<sup>b</sup>, 144, 147<sup>b</sup>, 150<sup>a</sup>, 152<sup>a</sup>, 154<sup>b</sup>, 156<sup>a</sup>, 158<sup>b</sup>, 161<sup>b</sup>, 163<sup>a</sup>, 165<sup>b</sup>, 168<sup>b</sup>, 170<sup>a</sup>, 174<sup>b</sup>, 176<sup>b</sup>, 178<sup>b</sup>, 182<sup>b</sup>, 183<sup>a</sup>, 185<sup>a</sup>, 187<sup>b</sup>, and 189<sup>a</sup>.

Not dated. Apparently, 19th century.

## SHÂFI'I JURISTS AND SCHOLARS.

No. 765.

fol. 226; lines 30; size  $6\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

تبين كذب المفترى

### TABYIN KADIB AL-MUFTARI.

A very old copy of a work on the life and merits of Imâm Abû'l-Hasan al-Ash'ari ash-Shâfi'i, the celebrated founder of the Ash'ari school of theology (d. A.H. 324=A.D. 936), accompanied by short biographical notices of his prominent disciples and followers.

Author: Siqataddin Abû'l-Qâsim 'Ali bîn al-Hasan bîn Hibatallâh, called Ibn 'Asâkir ثقة الدين أبو القاسم علي بن الحسن بن عبد الله الشهير بابن عساكر.

The author, who was the most eminent traditionist of Syria of his age, was born on the 1st Muhârram, A.H. 499=A.D. 1105. He received his education at Bağdâd, in the famous Niğâmiyah College; and served at Damascus as a professor in the Dâr al-Hâdiyy An-Nûriyyah, an institution which was founded, chiefly on his account, by Al-Malik al-'Adil Nûraddin Mâhîmûd bîn Zangi, the then ruler of Syria (A.H. 541-569=A.D. 1146-1173). Our author died at Damascus, A.H. 571=A.D. 1176. For his life, see *Tabaqât al-Kubrâ* by As-Subki, vol. vi, fol. 15<sup>b</sup>; *Tâdâkirat al-Huffâz*, vol. iv, p. 122; *Tabaqât* by Al-Isnâwi, fol. 164<sup>a</sup>; *Tabaqât* by Ibn al-Mulaqqin, fol. 46<sup>b</sup>; *Tabaqât al-Mutâssirîn* by Ad-Dâ'ûdi, fol. 62<sup>a</sup>; *Mir'ât al-Janâن*, fol. 343<sup>b</sup>; *Dustûr al-'lâm*, fol. 96<sup>b</sup>; and *Ibn Khallikân* (De Slane's translation), vol. ii, p. 252.

Beginning:—

الحمد لله الذي منح اهل التحقيق فی توحیده بصائر و احلاما الخ \*

The work consists of the following chapters:—

ذكر تسمية ابي الحسن رحمة الله عليه و نسبه و الامر الذي  
Fol. 5<sup>b</sup>. فارق عقيدة اهل الاعتراف به \*

ماروي عن النبي صلي الله عليه وسلم عن بشارته بقدوم  
Fol. 11<sup>a</sup>. ابي موسى و اهل اليمن \*

Fol. 17<sup>a</sup> ذكر مارزق ابو الحسن رحمة الله من شرف الامل و ما ورد من تنبية ذري الفيم \*

Fol. 54<sup>b</sup> ذكر ما اشتمره ابو الحسن رضي الله عنه من العلم و غير منه و نور المعرفة \*

Fol. 62<sup>b</sup> ذكر ما عرف من ابي الحسن رضي الله عنه من الاجتهاد في العبادة \*

Fol. 63<sup>b</sup> ذكر ما يسر لابي الحسن رضي الله عنه من النعمة من كونه من خير قرون هذه الامة \*

Fol. 67<sup>a</sup> [ذكر] ما وصف من مجانبته لاعمل البدع .

Fol. 77<sup>a</sup> ذكر ماروبي من النتمامات التي تدل على ان ابا الحسن من مستحقي الامامات [sic الامامة] \*

Fol. 78<sup>a</sup> ذكر ما مدح به ابو الحسن من الاشعار .

Fol. 83<sup>b</sup>. ذكر جماعة من اعيان مشاهير اصحابه .

The above chapters are followed by a systematic refutation of the false allegations made against *Imām Ash'arī* by his opponents.

For other copies of the work, see Ref., No. 149; Leyden, No. 901; and Escr., No. 1796. See also *Hāj.*, *Khal.*, vol. ii, p. 187, and Brock., vol. i, p. 331.

Written in old Arabian *Naskh*. The first six folios are supplied in a later hand.

In the following note at the end, apparently in the same hand as the text, the scribe is said to be *Abū Ja'far al-Qurtubī*, whose proper name is *Al-ḥmad bin 'Ali bin Abi Bakr bin Ismā'il al-Qurtubī* (*d. A.H.* 596=A.D. 1199; see *Tabaqāt al-Qurrā'* by *Ad-Dahabi*, fol. 132<sup>b</sup>):—

خط ابی جعفر القرطبي امام دار الحديث ..... بدمشق \*

The above note is followed by an original *Samd'* (written by the same *Aḥmad bin 'Ali al-Qurtubī*), saying that the present copy was read before the author's son, *Abū Muhammad Qāsim bin 'Ali* (*d. A.H.* 600=A.D. 1203), at several sittings, the last of which was held on Monday, the 3rd *Dū'l Qa'dah*, *A.H.* 581=A.D. 1186.

No. 766.

fol. 272; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

طبقات الشافعية التبرجي

TABAQĀT ASH-SHĀFI'ĪYAT AL  
KUBRĀ.

A comprehensive biographical dictionary of Shāfi'i scholars, complete in seven separate volumes.

Author: Tājaddin Abū Naṣr 'Abdalwahhāb bin 'Alī bin 'Abdal-Kāfi as-Subki ash-Shāfi'i تاج الدين ابو نصر عبد الوهاب بن علي بن عبد الكافي الشافعي. He was born in Cairo, A.H. 727=A.D. 1327, and settled with his father in Damascus, where he studied under the well-known Shamsaddin ad-Dahabi (d. A.H. 748=A.D. 1348). He attained a profound knowledge in several branches of learning, especially the Shāfi'i school of law, in which he claimed to be one of the supreme authorities. He was appointed Qādi of Damascus, but was subsequently suspended and imprisoned for two months. After his release, he was reinstated as Qādi. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of Shāfi'i scholars, the present being the most comprehensive. The titles of the other two are طبقات الشافعية الصغرى and طبقات الشافعية الوسطى. Besides these, he produced several other useful works, mostly on Shāfi'i jurisprudence and Muhammadan theology. He died on the 7th Dū'l-Hijjah, A.H. 771=A.D. 1370. For his life, see Ad-Durāt al-Kāminah, vol. i, fol. 309<sup>a</sup>; Dustūr al-'lām, fol. 62<sup>a</sup>; and Tabaqāt by Ibn Qādi Shuhbāh, fol. 157<sup>b</sup>.

Vol. I.

Beginning:—

قال سيدنا العبد الفقير الى الله تعالى ..... الحمد لله نحمدة  
و نستعينه و نستغفره و نستبدينه الخ

The work is divided into seven *Tabaqāt*, the names included in each *Tabaqah* being arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Ahmad or Muhammad are in every case placed first. The present volume ends with the account of العارث بن شرمن النقاش الخوارزمي.

Copies: Berlin, No. 10037 (fragment); Paris, No. 2100; Yeni, No. 870; Ayā Şūfiyah, Nos. 3299-3301; Cairo, vol. v, p. 78;

Rāmpūr, p. 640; and Būhār, Nos. 257-263. See also Hāj. Khal., vol. iv, p. 139; and Brock., vol. ii, p. 80.

Foll. 56<sup>b</sup>, 59<sup>a</sup>, 67<sup>b</sup> and 93<sup>a</sup> contain short lacunae.

The work has been printed, in six volumes, in Egypt, A.H. 1324.

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No. 767.

foll. 277; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the account of **الحارث بن مكين بن محمد بن يوسف الهمي** and ending with that of **الحسن بن احمد بن يزيد بن عيسى الامطخري**.

Fol. 1<sup>b</sup> contains a gap of about four lines. There are also short lacunae on foll. 128<sup>b</sup>, 263<sup>a</sup>, 275<sup>a</sup> and 275<sup>b</sup>.

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No. 768.

foll. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of **العجین بن احمد بن الطبری ابوالعجین الجذلی** and ending with that of **اسعیل بن ابراهیم بن محمد عبد الرحمن القراب ابو محمد الفقیہ المغربی السرخی**.

Lacunae are found on foll. 14<sup>a</sup>, 15<sup>a</sup>, 17<sup>a</sup>, 163<sup>a</sup> and 226<sup>a</sup>.

## No. 769.

foll. 275; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of اسماعيل بن زامر بن محمد بن عبد الله بن محمد بن علي ابو القاسم القوقاني نصر بن ابراهيم بن نصر بن ابراهيم بن ابراهيم بن ابي النها بوري داود المقدسي.

Lacunae are found on foll. 25<sup>b</sup>, 35<sup>a</sup>, 49<sup>b</sup>, 86<sup>a</sup>, 129<sup>b</sup>, 253<sup>b</sup> and 265<sup>a</sup>.

## No. 770.

foll. 276; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with the account of نصر بن سر بن علي العراقي ابو القاسم نريل البصري عبد المحسن بن عبد المذع بن علي الكفطيلي ثم الشيرازي.

Lacunae are found on foll. 1<sup>b</sup>, 31<sup>a</sup>, 82<sup>a</sup>, 86<sup>a</sup>, 136<sup>a</sup>, 146<sup>b</sup>, 152<sup>a</sup>, 154<sup>b</sup>, 157<sup>b</sup>, 161<sup>a</sup>, 192<sup>a</sup>, 215<sup>a</sup>, 242<sup>b</sup> and 243<sup>b</sup>.

## No. 771.

foll. 338; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work, beginning with the account of عبد الملك بن زيد بن ياسين بن زيد بن قائد بن جبل التملي and محمد بن احمد بن ابراهيم بن حيدر.

About two lines at the bottom of fol. 183<sup>a</sup>, and one line at the bottom of fol. 275<sup>a</sup>, have been penned through. Besides a gap of about four lines on fol. 75<sup>a</sup>, there are short lacunae on foll. 15<sup>a</sup>, 58<sup>b</sup>, 63<sup>a</sup>, 78<sup>b</sup>, 79<sup>a</sup>, 80<sup>b</sup>, 85<sup>a</sup>, 105<sup>b</sup>, 109<sup>b</sup>, 111<sup>a</sup>, 112<sup>b</sup>, 120<sup>a</sup>, 135<sup>b</sup>, 139<sup>a</sup>, 216<sup>a</sup>, 231<sup>a</sup>, 277<sup>a</sup>, 334<sup>b</sup> and 335<sup>a</sup>.

## No. 772.

fol. 323; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work, beginning with the account of **محمد بن احمد عبد المؤمن بن الشیخ شهاب الدین اللبلان** and ending with that of **یوسف بن عبد العجیب بن علی بن داؤد العذابی**.

Lacunae are found on foll. 1<sup>b</sup>, 46<sup>b</sup> 47<sup>a</sup>, 53<sup>a</sup>, 65<sup>a</sup>, 100<sup>a</sup>, 223<sup>b</sup>, 260<sup>a</sup>, 266<sup>b</sup>, 298<sup>b</sup>, 299<sup>b</sup> and 301<sup>a</sup>.

All the above volumes are written by the same hand in ordinary Naskh. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A.H. 1294=A.D. 1877.

A table of contents is given at the beginning of each volume.

Scribe: **عمر بن عوض بن عبد الله بن عمر بن عوض بن سعيد بن محمد بن عبد العقی باجمل**

## No. 773.

fol. 253; lines 20; size 10 x 7; 7½ x 4½.

طبقات الفقهاء الشافعية

## TABAQĀT AL-FUQAHĀ' ASH-SHĀFI'IYAH.

Biographical notices of the Shāfi'i jurists, arranged alphabetically according to the names by which they are popularly known.

Author: **Jamāladdin Abū Muhammād 'Abdarrāhīm bin al-Ḥasan bin 'Alī al-Isnawī ash-Shāfi'i** **جمال الدين أبو محمد عبد الرحيم بن الحسن الشافعى**.

According to the author's own statement (fol. 33<sup>b</sup>), he was born in Ismā', A.H. 704=A.D. 1305. In A.H. 721=A.D. 1321, he arrived at Cairo, where he attended lectures of the well-known Taqīiādīn 'Alī as-Subkī (d. A.H. 756=A.D. 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mu'kīyah, Al-Fārisiyah, and Al-Fādīliyah. He also delivered lectures on the Qurān in the mosque of Tūlūn. For some time he held the post of Chief Treasurer and the post of *Muhtasib* in Egypt; but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in Shāfi'i law, in which branch of learning he produced

several useful works. Besides the present work, and those mentioned in Brock., vol. ii, p. 91, the following compositions of his are enumerated in the *Tabaqât* by Ibn Qâdi Shuhbah, fol. 156<sup>b</sup> :—

اللوامع البارق في الجمع 3 ; الهدایہ في اوهام الکفایہ 2 ; چوادر البحرين .  
البحر المحيط 5 ; شرح عروض ابن العلجم 4 ; والفوائق .

He died on the 18th *Jumâdâ I*, A.H. 772=A.D. 1370. For his life, see *Husn al-Muâdarah*, fol. 210<sup>a</sup> ; *Ad-Durâr al-Kâminah*, vol. i, fol. 285<sup>a</sup> ; *Duâstûr al-Îlâm*, fol. 8<sup>a</sup> ; *Tabaqât* by Ibn Qâdi Shuhbah, fol. 156<sup>a</sup> ; and *Tabaqât* by Ibn al-Mulaqqin, fol. 143<sup>a</sup>.

Beginning :—

الحمد لله مميت الحياه و منحي الامرات الخ .

The first eight folios are devoted to biographical notices of *Imâm Shâfi'i* and his contemporary followers. The alphabetical series of notices begins on fol. 9<sup>a</sup>, with *الانماطي*.

The colophon says that the work was commenced some time before A.H. 750=A.D. 1349, and was completed on the 21st of *Shawwâl*, A.H. 769=A.D. 1368.

A short but useful précis of the preface, which contains a detailed account of the work, is given in India Office, No. 709, and Br. Mus. Suppl., No. 643. See also Ref., No. 142, *Hâj Khal.*, vol. iv, p. 143 ; and Brock., vol. ii, p. 90.

The present MS. was transcribed from an old copy of the work, which was written during the life-time of the author and collated in his presence.

Written in fair *Naskh*, with the headings in red, within double red ruled borders. Dated, A.H. 1312=A.D. 1894.

A table of contents is prefixed to the work.

علي بن السيد محمد بن علي بن عبد الله الرفاعي .  
Scribe :

No. 774.

fol. 186 ; lines 27 ; size  $10\frac{1}{2} \times 7\frac{1}{2}$  ;  $7 \times 4\frac{1}{2}$ .

العقد المذهب في طبقات حملة المذهب

**AL-'IQD AL-MUDAHHAB FÎ TABAQÂT  
HAMALAT AL-MADHAB.**

Biographies of eminent doctors of the *Shâfi'i* school, from the time of *Imâm Shâfi'i* to A.H. 780=A.D. 1378.

Author; Sirājaddin Abū Ḥafṣ 'Umar bin 'Ali bin Aḥmad bin Muḥammad al-Anṣārī al-Andalusi ash-Shāfi'i, better known as Ibn al-Mulaqqin. سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري الاندلسي الشاعي المعروف بابن الملقن. His ancestors were originally natives of Andalus, i.e. Andalusia in Spain; but his father, 'Ali bin Aḥmad (d. A.H. 727=A.D. 1327), who was a well-known grammarian, settled permanently in Cairo, where our author was born on Rabi' I, A.H. 723=A.D. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll. 154<sup>b</sup>-155<sup>b</sup>. He tells us that he lost his father, when he was little more than a year old. His mother then married one Īsā al-Maḡribī al-Mulaqqin, a teacher of the Qurān in the mosque of Tūlūn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects; but according to the *Tabaqāt ash-Shāfi'iyyah* by Ibn Qādi Shuhbah, fol. 191<sup>a</sup>, as well as *Al-Qabas al-Ḥāwi*, vol. ii, fol. 3<sup>b</sup>, a large number of these compositions were unfortunately burnt during the author's life-time. He died on the 6th Rabi' I, A.H. 804=A.D. 1401. For his life and works, see Ḥusn al-Muḥādarah, fol. 216<sup>a</sup>; *Tabaqāt* by Ibn Qādi Shuhbah, fol. 191<sup>a</sup>; *Dustūr al-Ilām*, fol. 138<sup>a</sup>; *Al-Qabas al-Ḥāwi*, vol. ii, fol. 3<sup>b</sup>; and Brock., vol. ii, p. 92.

Beginning:-

ربنا آتنا من ادنىك رحمة وهي لنا من امننا بشدا - الحمد لله  
وسلام على عباده الذين اعطى و الصلوة و السلام على الباقي الى  
سبيل الخير و الداعي الى الوفا و على آله و اصحابه و سلم و كرم - وبعد  
في هذه جملة نافعة ان شاء الله تعالى في معرفة طبقات الشاعرية يجنب على  
الفقيه تحصيلها الخ \*

The work is divided into three *Tabaqāt*, the first two being subdivided, respectively, into 34 and 36 short *Tabaqāt*. The notices, included in each *Tabaqah*, are arranged in alphabetical order.

Foll. 156<sup>a</sup>-156<sup>b</sup> consist of a supplement to the same work, كتاب الذيل على طبقات المؤلف سراج الدين عمر بن الملقن, compiled by the author himself, and designated 'l-fiqhah li-l-mu'laq', arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muḥammad have been placed first.

For other copies, see Berlin, No. 10039; Leyden, No. 898; Bodl., vol. ii, No. 129; and Cairo, vol. v, p. 89. See also Ḥāj. Khal., vol. iv, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A.H. 1313=A.D. 1895. The scribe, Sayyid Muḥammad ar Rifa'i, states, in a note at the end, that he transcribed it from a copy, dated A.H. 775=A.D. 1374, and also transcribed in their proper places the subsequent additions by the author, found in the margins of the said copy.

Written in fair *Naskh*, within double red-ruled borders. The headings are in red.

A table of contents is prefixed to the work.

No. 775.

fol. 233; lines 25; size  $8 \times 6\frac{1}{4}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

fol. 1-210<sup>b</sup>.

I.

طبقات الشافعية

TABAQĀT ASH-SHĀFI'ĪYAH.

Biographies of eminent jurists of the *Shāfi'i* school, from the time of Imām *Shāfi'i* (d. A.H. 204=A.D. 820) to A.H. 840=A.D. 1436.

Author: Abū Bakr bin Ahmad bin Muḥammad bin 'Umar, ابریکر بن احمد بن محمد بن عمر الشہبہ الرضا اسادی known as Ibn Qādi Shuhbah al-Asadi. He was a great *Shāfi'i* jurist of Syria; was born in Rabi' I, A.H. 779=A.D. 1377; and died on the 11th Dū'l-Qa'dah, A.H. 851=A.D. 1448. See *Dustūr al-Ilām*, fol. 112<sup>a</sup>; *Hāj. Khal.*, vol. iv, p. 143; and Brock., vol. ii, p. 51.

Beginning:—

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة النجوم في

السماء النجوم \*

The work is divided into 29 *Tabaqāt*, or chronological groups. The first *Tabaqah* contains notices of those persons who received their education directly from Imām *Shāfi'i*. The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah. Each of the remaining *Tabaqah* covers a period of twenty years. Within each *Tabaqah*, the names are arranged alphabetically.

Copies: Berlin, No. 10040; Br. Mus., No. 370; Br. Mus. Suppl., No. 644; Goth., No. 1763; Cairo, vol. v, p. 36; Paris, No. 2102; Būhār, No. 264; and Āṣafiyah, p. 784.

Written in fair *Naskh*, with the headings in red. Dated, A.H. 913=A.D. 1507.

Foll. 1-126 are water-stained. Foll. 59 and 60 are seriously damaged. Foll. 118, 130 and 133 are supplied in a later hand.

The title-page, as well as fol. 210<sup>b</sup>, contain the notes and signatures of the former owners of the MS. The title-page also contains a short biography of the author, extracted from the *Nazm al-Iqyān* of Jalāladdīn as-Suyūtī (d. A.H. 911=A.D. 1505).

foll. 211<sup>a</sup>-233<sup>a</sup>.

II.

كتاب الذيل و تكملة طبقات الشافعية

**KITĀB AD-DĀIL WA TAKMILĀTU  
TABĀQĀT ASH-SHĀFI'ĪYAH.**

A supplement to the same work, designated on fol. 211<sup>a</sup> كتاب الذيل و تكملة طبقات الشافعية «بن قاضي شهيد».

The author of the supplement does not reveal his name in the text; but we learn from Hāj. Khal., vol. iv, p. 143, as well as from Al-Qabas al-Hāwi, vol. i, fol. 67<sup>a</sup>, that it was compiled by 'Izzaddīn Hamzah bin Ahmad al-Husainī (عَزَّ الدِّينُ حُمَرَّةُ بْنُ أَحْمَادَ الْحُسَيْنِيُّ) (d. A.H. 874=A.D. 1469), a disciple of Ibn Qādī Shuhbāh, and the author of several works.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على اشرف المرسلين الخ \*

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows:—

I. Fol. 211 <sup>a</sup> .	الفم الأول من اشتهر باسمه
II. Fol. 216 <sup>a</sup> .	الفم الثاني من اشتهر بكتينه
III. Fol. 220 <sup>a</sup> .	الفم الثالث من اشتهر بلقب
IV. Fol. 222 <sup>a</sup> .	الفم الرابع من اشتهر بنسبة الى قبيلته او بلدة
V. Fol. 227 <sup>a</sup> .	الفم الخامس من اشتهر بابن
VI. Fol. 231 <sup>b</sup> .	الفم السادس من اشتهر اسمه بصاحب

A very modern copy. Written in fair *Naskh*, but with clerical errors. Dated, A.H. 1314=A.D. 1896.

No. 776.

foll. 322; lines 15; size 10 $\frac{1}{2}$  x 7; 7 $\frac{1}{2}$  x 4.

Another copy of the same work, in two volumes.

## Vol. I.

From the beginning of the work up to the end of the 21st *Tabaqah*.

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## No. 777.

fol. 257; lines and size same as above.

## Vol. II.

From the 22nd *Tabaqah* to the end of the work.

Both volumes were transcribed in this library from the copy noticed above (No. 775), and are written in fair *Naskh*.

Dated, A.H. 1340=A.D. 1921.

Scribe: محمد عالم ج.

A table of contents is prefixed to each volume.

## HANBALITE JURISTS AND SCHOLARS.

## No. 778.

fol. 273; lines 17-19; size 13 x 9; 10 x 7.

طبقات الحنابلة

## TABAQĀT AL-HANĀBILAH.

Biographical notices of Hanbali scholars, from the time of Imām Ahmad bin Muhammad bin Hanbal (*d.* A.H. 241=A.D. 855) to A.H. 512=A.D. 1118.

Author: Abū'l-Husain Muhammad bin Muhammad bin al-Husain bin Khalaf bin al-Farrā', called Ibn Abiylā al-Hanbali. He was born on the 15th *Sha'bān*, A.H. 451=A.D. 1059; and received his early education from his father, who died leaving him a boy of seventeen years of age. Our author continued his education under *Ash-Sharif Abū Ja'far 'Abdalghāliq* (*d.* A.H. 470=A.D. 1077), and acquired a profound knowledge in the Hanbali school of law. Besides the present work, the following compositions of his are enumerated

in the *Tabaqât al-Hanâbilah* by Ibn Rajab al-Hanbâli (vol. i, fol. 58<sup>a</sup>);—

1: المفتاح في الفقه. 2: المفردات في أصول الفقه. 3: المجموع في الفروع. 4: شرف الاتباع و سرف الابتداع. 5: ايضاح الأدلة في الرد على الفرقه الشالة المضللة. 6: بقلمه معاویة بن ابی سفیان.

He was killed on the night of the 10th Muâharram, A.H. 526=A.D. 1131, by a party of burglars, who supposed him to be in possession of some wealth. See *Tabaqât al-Hanâbilah* by Ibn Rajab, vol. i, fol. 58<sup>a</sup>; and *Mirât al-Janâh*, fol. 307<sup>b</sup>.

Beginning:—

حدثنا الشیخ الامام الحافظ ابو العز عبد العیت بن حوب بن زهیر  
العریبی قال حدثنا القاضی الاوحد السعید الشہید ابو الحسین محمد بن  
محمد بن الحسین بن خلف بن الفراء الحنبلی رضی اللہ عنہ من لفظه  
و کتابه و ذلك فی سنة اربع و عشرين و خمس مائة قال الحمد للہ العلی  
العظم السمعی البصیر الحمیم \*

The first eight folios are devoted to a genealogical table and short account of Imâm Ahmâd Ibn Hanbal. The work is divided into six *Tabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barâkât Tâlîhah bin Ahmâd (d. A.H. 512=A.D. 1118).

Another copy of the work is noticed in *Bûhâr*, No. 265. See also *Hâj. Khal*, vol. iv, p. 135.

An excellent and very early copy. Written on thick creamy paper in beautiful *Naskh*, with vowel-points. Dated Friday, the 8th *Dû'l-Qa'dah*, A.H. 637=A.D. 1240.

عبد الدائم بن عبد الجليل بن محمد بن عمر البغوي: Scribe.

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS. once belonged or who studied from this copy. A note by Hâsan bin 'Ali bin 'Ubâid al-Mardâwî al-Maqdîsî as-Şâlihi (d. A.H. 916=A.D. 1510; see *As-Suhûb al-Wâbilah*, fol. 46<sup>a</sup>) on the title-page runs thus:—

الحمد لله رب العالمين - نظرة و تصفحة العبد القمير الراجي حفريه  
القوى حسن بن علي بن عبد بن احمد بن عبد بن ابراهيم المرداوي  
القدسی الحنبلی عامله الله بلاطفه الخفی فی ذی قعده سنۃ ست  
و سبعین و ثمان مائة \*

Another note, dated A.H. 819=A.D. 1416, on the same title-page runs thus:—

الحمد لله رب العالمين . انتقل بالابياع الشرعي الى ملك  
كتبه بحمد الله و حسن توفيقه بهذا الكتاب العبد الفقير الى رحمة ربه عمر  
بن محمد بن ..... المقدسي الحنبلي عفي الله عنه و عن جميع  
المسلمين و عن والديه في شهور سنة تسع عشرة او ثمان مائة لحسن الله  
عاقبتها في خير و عافية \*

No. 779.

fol. 149; lines 25; size 9½ × 6½; 6½ × 4½.

طبقات الحنابلة

## TABAQĀT AL-HANĀBILAH.

Another biographical work on Hanbali scholars, being a continuation of the preceding work. It is arranged chronologically, and covers the period from A.H. 460=A.D. 1067 to A.H. 751=A.D. 1350. Complete in two separate volumes.

Author: Abū'l-Faraj 'Abdarrahmān bin Ḥasan bin Rajab as-Sūlī al-Baġdādī al-Hanbali (d. A.H. 795=A.D. 1393; see Lib. Cat., vol. v, part i, No. 281).

Vol. I.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم ..... قال الشیع الامام العالم  
المقری زین الدین ابو الفرج عبد الرحمن بن شهاب الدین ابی العبلس  
احمد بن حسن بن رجب رحمه الله تعالى هذا كتاب جمعته و جعلته  
ذیلا على كتاب فقهاء اصحاب الامام احمد للقاضی ابی الحسن  
محمد بن القاضی ابی يعلى الحم \*

The present volume ends with the account of Naṣrallāh bin 'Abdal'azīz al-Harrānī (d. A.H. 800=A.D. 1203).

For other copies, see Ref. No. 375; Būhār, No. 266; and Kōpr. No. 1115. See also Hāj. Khal., vol. iv, p. 135; and Brock., vol. ii, p. 107.

Written in Arabian Naskh. Dated, A.H. 1297=A.D. 1880.

عبد الله بن محمد بن عبد الله بن فتنوخ التميمي الحنبلي

## No. 780.

foll. 143; lines and size same as above.

The Same.

## Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalqāni bin 'Abdalwāhid al-Maqdisi (*d. A.H. 600=A.D. 1203*) and ending with that of Muḥammad bin Abi Bakr Ibn Qaiyim al-Jawziyah (*d. A.H. 751=A.D. 1350*).

Written in the same hand as the above. Lacunae are found on foll. 1<sup>b</sup>, 2<sup>a</sup>, 7<sup>a</sup>, 18<sup>b</sup>, 103<sup>b</sup>, and 109<sup>a</sup>.

## No. 781.

foll. 194; lines 15; size  $10\frac{1}{2} \times 6$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

Another copy of the same work, in four volumes.

## Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of Abdalwahhab bin 'Abdalwāhid ash-Shirāzi (*d. A.H. 538=A.D. 1144*).

## No. 782.

foll. 238; lines and size same as above.

## Vol. II.

Beginning with the account of Muḥammad bin 'Ali as-Ṣā'iq (*d. A.H. 538=A.D. 1144*) and ending with that of Naṣrallāh bin 'Abdal'azīz al-Harrāni (*d. A.H. 600=A.D. 1203*).

## No. 783.

foll. 237; lines and size same as above.

## Vol. III.

Beginning with the account of 'Abdalqāni bin 'Abdalwāhid al-Maqdisi (*d. A.H. 600=A.D. 1203*) and ending with that of Alīmad bin 'Isā al-Maqdisi (*d. A.H. 643=A.D. 1246*).

## No. 784.

fol. 181; lines and size same as above.

## Vol. IV.

Beginning with the account of Yahyâ bin 'Ali al-Farâdi (*d. A.H. 643=A.D. 1246*) and ending with that of Ibn Qaiyim al-Jawziyah (*d. A.H. 751=A.D. 1350*).

All the above four volumes were transcribed by مصطفى عالم, the scribe of this library, in A.H. 1338=A.D. 1919. Fair Naskh.

## No. 785.

fol. 170; lines 29; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

الصحابي الراحل على ضرائج الجنابية

AS-SUHUB AL-WÂBILAH 'ALÂ  
DARÂ'IH AL-HANÂBILAH.

A biographical dictionary of Hanbali scholars, who flourished from A.H. 751=A.D. 1350 down to the author's time.

Author: Muhammâd bin 'Abdallâh bin 'Ali bin 'Ushmân bin Humâid an-Najdi al-Hanbali محمد بن عبد الله بن علي بن عثمان بن حميد النجدي الحنبلي.

A short life of the author, Muhammâd an-Najdi, has been inserted by his pupil, Shâlih bin 'Abdallâh bin Ibrâhîm, at the end of the present copy, where it is stated that he was born at Unaizah (a village in Najd) in A.H. 1236=A.D. 1820, studied under Qâdi 'Abdallâh bin 'Ubâidarrâhîmân, called Abâ Bu'tâin (*d. A.H. 1282=A.D. 1865*), and made a pilgrimage to Mecca, where he completed his education under Muhammâd bin al-Hudaibi (*d. A.H. 1261=A.D. 1845*). He also visited Yemen, Syria, Egypt, Mesopotamia and Nâbulus, where he made the acquaintance of the eminent Hanbali scholars of the time, and collected materials for the present work. He held the post of Mufti at Mecca; and died at Tâ'if on the 12th Sha'bân, A.H. 1295=A.D. 1878.

Beginning:—

أحمد من رفع مقدار العلماء وجعلهم أعلاماً في

In the preface, the author points out that Zainaddin 'Abdarrahîm al-'Ulaimî (*d. A.H. 927=A.D. 1521*) compiled a supplement to

the *Tabaqát* of Ibn Rajab al-Hanbali (No. 779 above), which contained biographical notices of those Hanbali scholars who flourished from A.H. 751=A.D. 1350 to A.H. 927=A.D. 1521, and that since then no biographical work on the Hanbali scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaimi's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A.H. 751=A.D. 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No. 727 above).

ابراهيم بن احمد بن عبد العادى بن عبد العميد  
 يوسف بن يعقوب بن موسى بن يوسف الطن كرمي القدسى الصالحي  
 There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with امية بنت محمد الدمشقي  
 نشوان and ending with ابراهيم الدمشقي.

The work was completed at Mecca on the 12th Jumádá II, A.H. 1288=A.D. 1871, as stated in the following lines at the end:—

قد انتهائنا نقلنا من المسودة الذائية جامعه الحقير الراجي اطف ربه  
 العلي عبدة محمد بن عبد الله بن حميد الجنبي مفتی العذابلة بمكة  
 المشرفة ..... و وافق ذلك بعد صلاة الظهر من يوم الاحد ثاني عشر  
 جمادي الآخرة من شهور سنة ١٢٨٨ ختمها الله على جميع المسلمين بخير  
 و ذلك بخلوتي بمدرسة الوزير محمد باشا في جانب باب الزيارة مكة  
 المشرفة \*

The present copy was transcribed at Mecca, from the author's autograph copy.

Written in Arabian Naskh. Dated, A.H. 1319=A.D. 1900.

## PHYSICIANS.

No. 786.

fol. 234; lines 27; size  $12 \times 7\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

عيون الانباء في طبقات الاطباء

'UYŪN AL ANBĀ' FI TABAQĀT  
AL-ATIBBĀ'.

A well-known work containing lives of eminent physicians, from the earliest times down to A.H. 652=A.D. 1254.

Author: Muwaffaqaddin Abū'l-Abbās Aḥmad bin al-Qāsim, commonly known as Ibn Abi Usaibī'ah as-Sa'di al-Khazraji. موفق الدين ابو العباس احمد بن القاسم الشهير بابن ابي اصيحة السعدي الخزرجي. He was born in Cairo, towards the end of the 6th century of the Hijrah; studied in Syria under several eminent physicians; in A.H. 634=A.D. 1236 was given the post of chief physician of the Nūriyah hospital at Damascus; and was subsequently appointed medical adviser to Amir 'Izzaddin Aidamir bin 'Abdallāh, the chief of Şarkhad. He died in A.H. 668=A.D. 1270. See Iktifā' al-Qunū', p. 103; and Brock., vol. i., p. 325.

Beginning:—

الحمد لله ناشر الامم و منشر الرحمه باري النعم و مبرور السقم الخ

The contents of the work are described in Berlin, No. 10,058. See also Br. Mus. Suppl., No. 647; Cairo, vol. v, p. 92; Rāmpūr, p. 642; and Hāj. Khal., vol. iv, p. 288.

The work has been edited and published by A. Müller, Königsberg, A.D. 1884; and was reprinted in Cairo, A.H. 1300.

Written in fair Nasta'liq, within red and blue ruled borders. The headings of the chapters and the first word of each article are written in red, and repeated in the margins in bold Nas̄kh. Dated, A.H. 1267=A.D. 1851.

The first folio is inserted in a later hand, after which one or two folios seem to be wanting. Lacunae are found on foll. 3<sup>b</sup>, 58<sup>b</sup>, 100<sup>a</sup>, 154<sup>b</sup>, 162<sup>a</sup>, 171<sup>b</sup>, 178<sup>a</sup> and 181<sup>b</sup>.

A fly-leaf at the end contains a biographical sketch of Ḥakim Muḥammad Kāzim of Delhi (d. A.H. 1149=A.D. 1736).

## LEXICOGRAPHERS AND GRAMMARIANS.

No. 787.

foll. 181; lines 11; size 8×5½; 6×3½.

نَزْهَةُ الْأَلْبَاءِ فِي طَبَقَاتِ الْأَدَبِ

## NUZHAT AL-ALIBBĀ' FI ṬABAQĀT AL-UDABĀ'.

Biographies of lexicographers and grammarians, from 'Ali, the fourth Caliph, down to A.H. 542=A.D. 1147, arranged in chronological order.

Author: Kamāladdin Abū'l-Barakīt 'Abdarrahmān bin Muhammād bin 'Ubaidallāh bin Abī Sa'īd al-Anbārī كاتب عبد الرحمن بن عبد الله بن أبي سعيد الأنباري. He was born at Anbār (a village about ten miles from Bağdād) in Rabi' II, A.H. 513=A.D. 1119; came to Bağdād in his early youth, and settled permanently there. He studied in the Nizāmiyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society, and devoted his time to study and prayer. He died on the 9th Sha'bān, A.H. 577=A.D. 1181. See Buğyat al-Wu'āt, fol. 237<sup>a</sup>; Ṭabaqāt by Ibn Qādī Shuhbāh, fol. 56<sup>a</sup>; Ṭabaqāt by Al-Isnāwī, fol. 22<sup>b</sup>; Ṭabaqāt by Ibn al-Mulaqqīn, fol. 110<sup>a</sup>; Ṭabaqāt al-Kubrā by As-Subkī, vol. v, fol. 259<sup>a</sup>; Mir'āt Al-Janān, fol. 347<sup>a</sup>; and Ibn Khallikān (De Slane's translation), vol. ii, p. 95.

Beginning:—

الحمد لله خالق الانسان الذي علمه البيان النجع \*

The work ends with the life of the author's teacher, Hibatallāh bin 'Ali, called Ibn ash-Shajārī (d. A.H. 542=A.D. 1147).

Another copy of the work is noticed in Rāmpūr, p. 649. See also Hāj. Khal., vol. vi, p. 322; and Brock., vol. i, p. 282.

The work has been lithographed in Cairo, A.H. 1294.

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red.

Dated, A.H. 1314=A.D. 1896.

Scribe: قاسم علي حيدر ابادي.

## No. 788.

fol. 364; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

بغية الوعلة في طبقات اللغويين والنحاة

## BUĞYAT AL-WU'ĀT FĪ TABAQĀT AL-LUGAWIYĪN WAN-NUHĀT.

A biographical dictionary of lexicographers and grammarians, by Jalāladdin as-Suyūtī (d. A.H. 911=A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

الحمد لله خالق الوجود و معدده و مanax الفضل و ملهمه الخ \*

We are told in the preface that the author first of all, in A.H. 868=A.D. 1463, compiled an extensive biographical dictionary, in seven volumes, of lexicographers and grammarians, of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment, containing notices of only those lexicographers and grammarians whose names occur in another work of the author's, entitled *الغlossary القريب*, which is a glossary of the well-known work on grammar, entitled *مفتی اللبيب*, by Ibn Hishām (d. A.H. 761=A.D. 1360).

The work was completed in Ramadān, A.H. 871=A.D. 1466.

Copies: Br. Mus. Suppl., No. 649; Cairo, vol. v, p. 19; Köpr., No. 1117; Brill-Houtsma, No. 211; Berlin, No. 10,062; Wien, No. 1175; Br. Mus., No. 1644; Yeni, No. 873; Rāmpur, p. 626; and Būhār, No. 268. See also Hāj. Khal., vol. iv, p. 151; and Brock., vol. ii, p. 156.

The work has been printed in Egypt, A.H. 1311.

Written in fair Naskh, with the headings in red. Dated, the 8th Rabi' I, A.H. 924=A.D. 1518.

Besides several large gaps on fol. 264<sup>a</sup>, 291<sup>a</sup> and 334, there are short lacunae on fol. 63<sup>a</sup>, 132<sup>a</sup>, 198<sup>a</sup>, 254<sup>a</sup>, 264<sup>a</sup>, 283<sup>b</sup>, 326<sup>b</sup>, 346<sup>a</sup> and 362<sup>b</sup>.

The title-page contains a seal bearing the inscription سید محمد عیاض موسوی, dated A.H. 1262=A.D. 1846.

## POETS.

No. 789.

foll. 172; lines 22-24; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 4\frac{1}{4}$ .

طبقات الشعراء

## TABAQĀT ASH-SHU'ARĀ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems.

Author: Abū Muḥammad 'Abdallāh bin Muslim bin Qutaibah ad-Dinawārī. ابو محمد عبد الله بن مسلم بن قتيبة الدنوري.

The author, who was a grammarian and philologist of eminent talent, was born in Baġdād (or, according to some, at Kūfah) in A.H. 213=A.D. 828. Having served for some time as a Qādi at Dīnawār, he came to be known by the surname of Dīnawārī. He died in Baġdād, A.H. 276=A.D. 889. For the life and the works of the author, see Mir'āt al-Janān, fol. 172<sup>a</sup>; Dūstūr al-I'lām, fol. 112<sup>b</sup>; Nuzhat al-Alībbā', fol. 101<sup>a</sup>; Būyat al-Wu'āt, fol. 228<sup>b</sup>; Ibn Khalīlikān (De Slane's translation), vol. ii, p. 22; and Brock., vol. i, p. 120.

Beginning:—

قال ابو محمد عبد الله بن مسلم بن قتيبة هذا كتاب الفن في  
الشعراء اخبرت فيه عن الشعراء و ازمانهم و اقدارهم و احوالهم في  
\* اشعارهم الخ

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry.

For other copies, see Berlin, No. 7394; and Cairo, vol. v, p. 79. See also Hāj. Khal., vol. iv, p. 144.

The work has been printed in Leyden, A.D. 1875, and subsequently in Egypt in A.H. 1332.

Written in fair Naskh, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy.

Dated, A.H. 1314=A.D. 1896.

Scribe: علي بن السيد محمد الرفاعي.

## No. 790.

fol. 615; lines 25; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

كتاب الأغاني

## KITÂB AL-AGÂNÎ.

A well-known work containing biographical notices of singers and poets, from the earliest period down to the author's time, with copious quotations from their works, divided into 21 parts.

Author: Abû'l-Faraj 'Ali bin al-Husain bin Muhammad bin Alîmad al-Umawi al-İsfahânî ابو الفرج علي بن الحسين بن محمد بن علي المادي الاصفهاني. Born at İsfahân in A.H. 284=A.D. 897, he eventually settled in Bağdâd, and became one of the most distinguished scholars of that city. He was specially well acquainted with the pre-Islamic history of the Arabs and their tribal genealogy. He died on the 4th Dû'l-Hijjah, A.H. 356=A.D. 967. See Yâqût, vol. v, p. 149; Mir'ât al-Janâن, fol. 216<sup>a</sup>; Dustûr al-Jâlîm, fol. 9<sup>a</sup>; Ibn Khallikân (De Slane's translation), vol. ii, p. 249; and Nicholson's Literary history of the Arabs, p. 347.

Beginning:—

الحمد لله وحده وصَلَوةُ عَلَى نَبِيِّنَا خَاتَمِ النَّبِيِّينَ وَعَلَى سَائِرِ الْإِنْبِيَّاءِ  
عَلَيْهِ السَّلَامُ

We learn from Hâj. Khal., vol. i, p. 366, that the author spent fifty years in collecting materials for the present work, which is not only the earliest but, by general admission, the best of its kind. It was presented to Saifaddawlah bin Hamdân, the ruler of Aleppo (A.H. 333-356=A.D. 944-967), who rewarded the author with one thousand dinârs.

The present copy consists of twenty parts, the twenty-first being wanting.

For other copies, see Br. Mus. Suppl., No. 650; Brill-Houtsma, No. 121; and Râmpûr, p. 578. See also Brock., vol. i, p. 146.

Twenty parts of the work were printed in Bûlâq, A.H. 1285, and the last or twenty-first part was published by Brünnow, Leyden, A.D. 1888. The complete work has been reprinted in 21 vols., Cairo, A.H. 1323.

Written in fair minute Naskh, with the headings in deep red. Dated, the 3rd Jumâdâ I, A.H. 1100=A.D. 1688.

عبد الرسول بن شيخ عبد القادر بن شيخ حسام الدين الذهبي : Scribe:

لِلْمُسَلَّطَانِ مُحَمَّدِ الدُّولَةِ مُنْشِي مُحَمَّدِ صَفَدِي عَلَيْهِ خَانِ بَهَادِرِ

## No. 791.

fol. 159; lines 17; size  $8 \times 6$ ;  $7 \times 5$ .

يَتِيمَةُ الْدَّهْرِ

## YATIMAT AD-DAHR.

يَتِيمَةُ الدَّهْرِ فِي مَحَاسِنِ أَهْلِ الْعَصْرِ  
 A fragment of the well-known work, entitled *مَحَاسِنِ أَهْلِ الْعَصْرِ*, containing biographical notices of eminent poets, with specimens of their compositions.

Author: Abū Mānsūr 'Abdalmalik bin Muḥammad bin Ismā'il  
 ابْو مَنْصُورِ عَبْدِ الْمَلِكِ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ.  
 As-ṣa'ālibi.

The author, As-ṣa'ālibi, a standard authority in Arabic philology, was born at Nisāpūr in A.H. 350=A.D. 961, and died in A.H. 429=A.D. 1038. For his life, see *Dustūr al-Ilām*, fol. 28<sup>b</sup>; and *Ibn Khalikān* (De Slane's translation), vol. ii, p. 129. See also *Mir'āt al-Janān*, fol. 253<sup>b</sup>, where it is stated that his death took place in A.H. 430=A.D. 1039.

The entire work consists of four *Qism*, each of which is subdivided into several parts. The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawṣil.

Copies: Br. Mus. Suppl., No. 1110, iii; Paris, Nos. 3308-12; Goth., No. 2127; Berlin, Nos. 7401-6; and Āṣafiyah, p. 344. See also Brock., vol. i, p. 284; and Ḥāj. Khal., vol. vi, p. 508.

Written in old *Naskh*, with vowel-points. Slightly worm-eaten. Not dated; apparently, 16th century.

The complete work, of which the present MS. is a fragment, has been printed in four volumes at Damascus, A.H. 1302.

## No. 792.

fol. 133; lines 17; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

تَيْمَةُ الْقَصْرِ؛ مَفْرَةُ أَهْلِ الْعَصْرِ

DUMYAT AL-QASR WA 'USRAT  
 AHL AL-'ASR.

Another work on the lives of the poets, being a continuation of the preceding work.

Author: 'Ali bin Abi 'Ali al-Hasan bin 'Ali bin Abi't-Tayyib al-Bâkharzî. علي بن ابي علي الحسن بن علي بن ابي الطيب البخارزى. He was a native of Bâkharz (a tract of country near Nishâpûr), and was himself an illustrious poet as well as a distinguished prose-writer. He was murdered at Bâkharz, in an assembly on the occasion of a pleasure party, in A.H. 467=A.D. 1075. See Yâqût, vol. v, p. 121; Al-Ansâb by As-Samî'âni, fol. 57<sup>b</sup>; Mir'ât al-Janâن, fol. 265<sup>b</sup>; Tabaqât by Al-Isnâwî, fol. 42<sup>b</sup>; Tabaqât by Ibn al-Mulaqqîn, fol. 31<sup>a</sup>; Tabaqât al-Kubrâ by As-Subki, vol. iv, fol. 227<sup>a</sup>; Dustûr al-Ilâm, fol. 16<sup>b</sup>; and Ibn Khallikân (De Slane's translation), vol. ii, p. 323.

The present copy has no preface. It begins immediately with 'القسم الاول في طبقات البدو و العجمان', the heading of the first chapter.

The contents of the work have been described in Berlin, No. 7409. See also Wien, Nos. 366-8; Goth., No. 2128; Paris, No. 3313; Br. Mus., No. 573; Brock., vol. i, p. 252; Hâj. Khal., vol. iii, p. 238.

Written in bold Naskh, within double red and blue ruled borders. Dated, A.H. 1293=A.D. 1876.

Scribe: نظير حسين.

The title-page contains a short biographical notice of the author, extracted from Ad-Dahâbi's كتاب العبر بالأخبار البشر معون عبر.

No. 793.

fol. 254; lines 23; size 10×6; 7½×3½.

ريحانة الالباء و زهرة الحياة الدنيا

## RAIHÂNAT AL-ALIBBÂ' WA ZAHRAT AL-HAYÂT AD-DUNYÂ.

Biographical notices of poets, who flourished in the author's time.

Author: Shihâbâddin Ahmed bin Muhammad bin 'Umar al-Khaṣâfi al-Miṣri شهاب الدين احمد بن محمد بن عمر الخنافي المصري. He was born in Cairo, where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work, he gives us a detailed account of his education and literary pursuits. From this we learn that, after the early education which he received from his father, he completed his studies under the following eminent scholars in the various branches of learning named below, viz., in grammar, rhetoric, and logic under his maternal uncle, the 'Sibawaih of his time,' 'Abû Bakr ash-Shanwâni (d. A.H.

1019=A.D. 1610); in Hanafite and Shāfi'iye jurisprudence under Shaikh al-Islām Muhammād ar-Ramli (*d. A.H. 1004=A.D. 1595*), and under a scholar, known as the 'Shāfi'i of his time,' Nūraddin 'Ali az-Ziyādī (*d. A.H. 1024=A.D. 1615*); in Hādiṣ under 'All bin Ḥānim al-Maqdīsī (*d. A.H. 1004=A.D. 1595*); and in other subjects under Muhammād as-Sāliḥī (*d. A.H. 1039=A.D. 1629*). He also received lessons in medicine from Dā'ūd al-Baṣīr (*d. A.H. 1008=A.D. 1599*). After completing his education, our author made a pilgrimage with his father to Ḥaramain; and afterwards, in A.H. 1020=A.D. 1611, he proceeded to Constantinople, where he joined the state service, and held the post of Qādi in Romailia. Sultān Murād IV (A.H. 1032-1049=A.D. 1623-1640), being impressed by his ability, promoted him to the post of Qādi of Salōnica, where he remained for a long time and attained much prosperity. Later on, he was appointed a Qādi in Egypt; but, for some reason, was dismissed from that post. The grand Muftī, Yahyā bin Zakariyā (*d. A.H. 1053=A.D. 1643*), at Constantinople, whither our author now betook himself, had been greatly annoyed by certain unflattering references to himself in the present work, and at first refused to receive him; but later on he became favourably disposed towards him, and our author was reinstated as Qādi in Egypt, where he spent the last days of his life, and wrote several valuable works. He died on Tuesday, the 12th Ramadān, A.H. 1069=A.D. 1659. For the author's life and works, see *Khulāsat al-Āṣar*, vol. i, p. 331; *Iqd al-Jawāhir*, fol. 187<sup>a</sup>; *Tktifī' al-Qunū'*, p. 351; *Dustūr al-Ilām*, fol. 43<sup>a</sup>; *Brock.*, vol. ii, p. 285; and *Hadīqat al-Hanafiyah*, p. 415.

### Beginning:-

حمدًا لمن شرخ عيون البصائر في رياض القمم الخ \*

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Mağrib, the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Hontsma, No. 83; Paris, No. 2134; Br. Mus. Suppl., No. 1123; Cairo, vol. iv, p. 259; Rāmpūr, p. 594; and Ayā Šūfiyah, No. 4021. See also Hāj. Khal., vol. iii, p. 524.

The work has several times been printed in Egypt, viz., in A.H. 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumādā II, A.H. 1192=A.D. 1691.

Scribe: مسعود الفيومي، المالكي

أُلْ سَلَّاْنِ مُحَمَّدْ دُوْلَةِ مُحَمَّدْ صَفَّارِ A seal bearing the inscription of Sultan Muhammad of the Daulat of Muhammad Safar, dated A.H. 1277 = A.D. 1860, is found on the title-page.

## No. 794.

fol. 428; lines 15; size  $7\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 3$ .

The Same.

Another copy of the same work. Defective at the beginning. It opens abruptly thus:—

ام روضة عنا غفت في دار اغصانها رزق بمحسن مونس

Written in fair *Naskh*, within double red-ruled borders. Dated, A.H. 1081=A.D. 1671.

## No. 795.

fol. 301; lines 27; size  $10 \times 6$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

سلافة العصر في محسان اعيان العصر

**SULĀFAT AL-‘ASR FĪ MAHĀSIN  
A‘YĀN AL-‘ASR.**

Biographical notices of the poets who lived in the 11th century of the Hijrah, with specimens of their compositions.

Author: Sadraddin 'Ali bin Alīmad bin Muhammād Ma'sūm bin Ibrāhīm al-Madāni ash-Shirāzī, known as As-Sayyid 'Ali Khān صدر الدين علي بن احمد بن محمد معصوم بن ابراهيم المداني الشيرازي الشهير بالسيد علي خان.

The author, Sayyid 'Ali Khān, whose grandmother belonged to the royal Ṣafavid family of Persia, was born at Medina on the 15th Jumadā I, A.H. 1052=A.D. 1642. He received his education from the learned men of Mecca and Medina. In A.H. 1068=A.D. 1657, he came to Goleonda (India) to join his father, who had married the daughter of 'Abdallāh Qūṭub Shāh of Goleonda (A.H. 1020–1083=A.D. 1611–1672) and had settled there. Suffering ill-treatment at the hands of Abū'l-Ḥasan Shāh (A.H. 1083–1098=A.D. 1672–1687), our author, with his whole family, fled to the court of Aurangzib, who was then at Burhānpur. Aurangzib received him with marks of honour, and conferred upon him the title of Khān and the command of 15,300 horsemen; and he held several distinguished posts under that Emperor. He subsequently made a pilgrimage to Mecca, Medina, and other holy places. Afterwards he went to Isfahān, to the court of Sultān Ḫusain Ṣafawī, the king of Persia (A.H. 1105–1135=A.D. 1694–1724).

1694-1722); but as the Sultân did not show any marked favour towards him, he went to Shîrâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Mansûriyah. He compiled several useful works, and died in A.H. 1117=A.D. 1705. See *Subhat al-Marjân*, p. 85; and *Nasamat as-Sâhâr*, vol. ii., fol. 77<sup>a</sup>.

Beginning:—

\* يا من اودع جواهر الكلم حقائق الشفاعة العَلَى \*

The work was completed on the 7th Rabi' II, A.H. 1082=A.D. 1071. It is divided into five *Qism*, which have been fully described in Berlin, No. 7418. See also Br. Mus., No. 1647; Wien, No. 409; Âsafiyah, p. 338; Bûhâr, No. 270; *Kashf al-Hujub*, fol. 83<sup>b</sup>; and Brock., vol. ii., p. 421.

Written in ordinary *Naskh*, with the headings in red. Dated, A.H. 1110=A.D. 1699.

The title-page and the last folio contain seals of Amjad 'Ali Shâh (A.H. 1258-1263=A.D. 1842-1847), Naşiraddin Haidar (A.H. 1243-1253=A.D. 1827-1837) and Wâjid 'Ali Shâh (A.H. 1263-1273=A.H. 1847-1856), the rulers of Oudh.

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No. 796.

fol. 252; lines 24; size 8½×6½; 6×3½.

نَسَّةُ السُّحْرِ فِي مِنْ تَشْيِعٍ وَشِعْرٍ

NASAMAT AS-SAHAR FÎ MAN  
TASHAYYA' WA SHA'AR.

A biographical dictionary of the *Shî'a* poets, from the earliest times down to the author's age, complete in two separate volumes.

Author: Diyâ'addin Abû Ishaq Yûsnî bin Yahyâ bin al-Husain bin al-Mu'ayyad-billâh al-Hâsanî as-San'âni ضياء الدين ابو اسحاق يوسف بن يحيى بن الحسين بن المعياد البصري. bin Yahyâ bin al-Husain (d. A.H. 1090=A.D. 1679; see the present work, vol. ii., fol. 234<sup>a</sup>), a nobleman of San'a. The author was born in A.H. 1080=A.D. 1669, as we know from a reference in vol. ii., fol. 238<sup>b</sup>, which tells us that his father made a pilgrimage to Mecca in A.H. 1087=A.D. 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

## Vol. I.

Beginning:—

الحمد لله الذي اشعر شيعة الحق بالرعب من اتباع كتابة المنظوم و  
جعلهم عصابة فانية لمحببيه الذي خصه بالشعراء والقصص في سفر مرموم الخ \*

We are told in the preface that, except for one or two poets of the Kaisāniyah sect and a few Sunni poets who had shown especial regard for 'Ali and his descendants and have been dealt with incidentally, the work contains exclusively lives of those poets who belonged to the Imāmiyah, the Ismā'iliyah, and the Zaidiyah sects.

The present volume contains lives of the following poets:—

1. Abū'l-Abbās Ibrāhīm bin al-Abbās as-Šūlī (*d. A.H. 243=A.D. 857*), fol. 3<sup>b</sup>.
2. Abū'l-Hasan Ibrāhīm bin Aḥmad al-Yāfi'ī (*d. A.H. 1110=A.D. 1699*), fol. 8<sup>b</sup>.
3. Imām Abū'l-Hasan Ibrāhīm bin 'Abdallāh al-Hasanī al-Hijāzī (*d. A.H. 145=A.D. 762*), fol. 14<sup>a</sup>.
4. Abū Ishaq Ibrāhīm Ibn Harmah (*d. A.H. 150=A.D. 767*), fol. 18<sup>b</sup>.
5. Abū'l-Qāsim Aḥmad bin Muḥammad al-Jazārī as-Sanawbarī, fol. 22<sup>a</sup>.
6. Aḥmad bin al-Ḥusain Badi'azzamān al-Hamadānī (*d. A.H. 398=A.D. 1008*), fol. 26<sup>a</sup>.
7. Abū'r-Raqā'īmaq Aḥmad bin Muḥammad al-Anṭākī (*d. A.H. 399=A.D. 1009*), fol. 31<sup>a</sup>.
8. Aḥmad bin Muḥammad ad-Dārimī al-Miṣṣī, commonly called An-Nāmī (*d. A.H. 399=A.D. 1009*), fol. 34<sup>b</sup>.
9. Aḥmad bin Muḥammad ar-Rassī (*d. A.H. 345=A.D. 956*), fol. 37<sup>a</sup>.
10. Aḥmad bin Munīr bin Aḥmad bin Muflīḥ at-Tarābulusī (*d. A.H. 548=A.D. 1153*), fol. 38<sup>b</sup>.
11. Abū't-Tayyib Aḥmad bin Ḥusain al-Mutanabbi (*d. A.H. 354=A.D. 965*), fol. 41<sup>b</sup>.
12. Aḥmad bin al-Hasan bin al-Muṭahhar bin Muḥammad al-Hasanī al-Jurmūzī, fol. 48<sup>a</sup>.
13. Aḥmad bin al-Ḥusain bin al-Manṣūr-billāh al-Hasanī as-Šan'ānī (*d. A.H. 1092=A.D. 1681*; see Khlūṣat al-Āṣar vol. i, p. 180), fol. 51<sup>a</sup>.
14. Shamsaddin Abū Muḥammad Aḥmad bin al-Hasan bin Aḥmad al-Kawkabānī as-Šan'ānī (*d. A.H. 1080=A.D. 1669*), fol. 54<sup>a</sup>.
15. Aḥmad bin al-Ḥusain bin 'Abdallāh ar-Ruqaiḥī as-Šan'ānī, fol. 60<sup>a</sup>.

16. Ah<sup>mad</sup> bin Ah<sup>mad</sup> bin Mu<sup>hammad</sup> al-Hasani al-Ānisi (*d.* A.H. 1119=A.D. 1707), fol. 61<sup>b</sup>.
17. \* Khalifah Abū'l-Ab<sup>b</sup>as Ah<sup>mad</sup> an-Nāṣir-lidinallāh al-Abbāsī (A.H. 575-622=A.D. 1180-1225), fol. 64<sup>a</sup>.
18. Khalifah Abū'l-Ab<sup>b</sup>as Ah<sup>mad</sup> al-Mu'tadid-billāh (A.H. 279-289=A.D. 892-902), fol. 67<sup>b</sup>.
19. Abū'l-<sup>Al</sup>ā Ah<sup>mad</sup> bin 'Abdallāh al-Ma'arri (*† d.* A.H. 439=A.D. 1047), fol. 69<sup>a</sup>.
20. Al-Qādī ar-Rashīd Ah<sup>mad</sup> bin al-Qādī ar-Rashīd 'Alī al-Gassāni al-Aswānī (*d.* A.H. 563=A.D. 1167), fol. 75<sup>a</sup>.
21. Qādī Shamsaddin Ah<sup>mad</sup> bin al-Qādī Badraddin Mu<sup>hammad</sup> al-Haimī, fol. 77<sup>b</sup>.
22. As-Sayyid Abū 'Alī Ah<sup>mad</sup> bin Mu<sup>hammad</sup> al-Hasani al-Yamani al-Ānisi, fol. 80<sup>b</sup>.
23. Ah<sup>mad</sup> bin Nāṣir bin 'Abdalhaqq as-Šan'āni, fol. 82<sup>a</sup>.
24. Qādī Ah<sup>mad</sup> bin Sa'daddin al-Maswārī (*d.* A.H. 1079=A.D. 1668), fol. 85<sup>a</sup>.
25. Al-Mu'ayyad-billāh Abū'l-Husain Ah<sup>mad</sup> bin al-Husain al-Hasani (*d.* A.H. 421=A.D. 1030), fol. 87<sup>a</sup>.
26. Ah<sup>mad</sup> bin Mu<sup>hammad</sup> al-Hijāzi, fol. 88<sup>a</sup>.
27. Mirzā Abū 'Alī Ah<sup>mad</sup> bin Mu<sup>hammad</sup> bin Ma'sūm al-Hasani (*d.* A.H. 1085=A.D. 1674), fol. 92<sup>a</sup>.
28. Abū Mu<sup>hammad</sup> Ishāq bin al-Mahdi Ah<sup>mad</sup> bin al-Hasan bin al-Mansūr-billāh al-Qāsim bin Mu<sup>hammad</sup> bin 'Alī al-Hasani al-Yamani, fol. 93<sup>a</sup>.
29. As-Šāhib Abū'l-Qāsim Ismā'il bin Abi'l-Hasan Ibn 'Abbād at-Tālaqānī (*d.* A.H. 385=A.D. 995), fol. 95<sup>a</sup>.
30. Abū'l-Hasan Ismā'il bin Abi Yahyā Mu<sup>hammad</sup> bin al-Hasan, fol. 101<sup>b</sup>.
31. Abū Hāshim Ismā'il bin Mu<sup>hammad</sup>, called As-Sayyid al-Kūfi (*d.* A.H. 173=A.D. 789), fol. 104<sup>a</sup>.
32. Abū'l-Tāhir al-Mansūr Ismā'il bin al-Qā'im-biamrillāh al-Ismā'ili (*d.* A.H. 341=A.D. 953), fol. 112<sup>b</sup>.
33. Abū'l-Walid Asbjā' bin 'Umar as-Sulamī, fol. 113<sup>b</sup>.
34. Aimān bin Ḥarīm bin Fātik al-Asādī, fol. 120<sup>a</sup>.
35. Abū Mu<sup>hammad</sup> Barakāt bin al-Hasan, Sharif of Mecca (*d.* A.H. 859=A.D. 1455), fol. 121<sup>a</sup>.

\* The author curiously tells us that this 'Abbāsid Caliph had professed the Imāmiyah belief regarding *Imāmat*, and that he had proclaimed himself to be a *Nā'ib* of the hidden Imām, al-Mahdi.

† The date seems to be incorrect. According to Ibn Khallikān (De Slane's Translation), vol. i, p. 96: Buŷyat al-Wu'āt, fol. 105<sup>a</sup>; and Mir'āt al-Janān, fol. 257<sup>a</sup>, Abū'l-<sup>Al</sup>ā al-Ma'arri died in A.H. 449=A.D. 1057.

36. *Abū Wuhaib Bahlūl bin 'Amr as-Şairafī*, fol. 122<sup>a</sup>.

37. *Abū'l-Ḥusain Tājaddawlah bin as-Sultān Abī Shujā'* 'Ajudaddawlah *Khusraw bin Ruknaddawlah bin Buwāh ad-Dailamī*, fol. 124<sup>b</sup>.

38. *Al-Amir Abū Ma'add Tamīm bin al-Mu'izz bin al-Maṇṣūr bin al-Mahdi al-Hasanī* (*d.* A.H. 374=A.D. 984; see *Mir'āt al-Janān*, fol. 227<sup>a</sup>), fol. 126<sup>a</sup>.

39. *Abū Yaḥyā Tamīm bin al-Mu'izz bin Bādis* (*d.* A.H. 501=A.D. 1108), fol. 128<sup>b</sup>.

40. *Majdalmulk Abū'l-Faḍl Ja'far Ibn Shamsalghilāfah* (*d.* A.H. 622=A.D. 1225), fol. 130<sup>b</sup>.

41. *Ja'far bin al-Muṭahhar bin Muḥammad al-Jurmūzī* (*d.* A.H. 1096=A.D. 1685), fol. 134<sup>b</sup>.

42. *Tājaddin Ja'far bin Muḥammad bin Zakiaddin*, called *Ibn Ma'iyyāh* (ابن معيّن), fol. 137<sup>b</sup>.

43. *Abū'l-Faḍl Ju'aifarān bin 'Ali bin Aṣḡar bin as-Sari bin 'Abdarrahmān al-Anbārī*, fol. 138<sup>b</sup>.

44. *Abū Firās al-Ḥāriṣ bin Abī'l-'Alā' Ḥamdān bin Ḥamdūn ash-Shāmī* (*d.* A.H. 357=A.D. 968), fol. 141<sup>b</sup>.

45. *Abū'l-Ḥusain al-Hasan bin al-Ḥusain bin al-Maṇṣūr-billāh Abi Muḥammad al-Qāsim bin Muḥammad al-Hasanī as-Şan'ānī*, fol. 145<sup>a</sup>.

46. *Qādi Sharafaddin al-Hasan bin al-Qādi 'Ali bin Jābir al-Khawlānī* (*d.* A.H. 1079=A.D. 1668), fol. 149<sup>a</sup>.

47. *Abū Muḥammad al-Hasan bin Muḥammad bin Ḥarūn al-Azdi al-Muhallabī* (*d.* A.H. 352=A.D. 963), fol. 154<sup>a</sup>.

48. *Abū Nuwās al-Hasan bin Hānī* (*d.* A.H. 196=A.D. 811; see *Mir'āt al-Janān*, fol. 117<sup>b</sup>), fol. 155<sup>b</sup>.

49. *Ash-Shaikh al-Majid Abū 'Ali al-Hasan bin 'Abdassamad al-Asqalānī* (*d.* A.H. \* 432=A.D. 1040), fol. 160<sup>a</sup>.

50. *Ad-Dā'i al-Hasan bin Idrīs bin 'Ali bin al-Ḥusain bin Idrīs bin al-Hasan bin 'Abdallāh bin 'Ali*, called *Al-Anf*, fol. 160<sup>b</sup>.

51. *Qādi Sharafaddin al-Hasan bin Ahmad al-Ḥaimī*, fol. 163<sup>b</sup>.

52. *Shamsalmaḥāsin Abū Aḥmad al-Hasan bin al-Muṭahhar bin Muḥammad al-Hasanī al-Jurmūzī* (*d.* A.H. 1100=A.D. 1688), fol. 165<sup>a</sup>.

53. *Al-Maṇṣūr-billāh Abū Muḥammad al-Hasan bin Badraddin* fol. 168<sup>a</sup>.

54. *Ḥasan bin 'Abdallāh bin Mahdī bin al-Qāsim bin Mahdī bin 'Abdallāh al-Hasanī as-Şan'ānī*, fol. 170<sup>b</sup>.

\* The date seems to be incorrect. According to *Ibn Khallikān* (De Slane's Translation), vol. i, p. 387, *Ash-Shaikh al-Majid* died in A.H. 482=A.D. 1089.

55. Abū Ismā'īl al-Ḥusain bin 'Alī at-Tuqrā'ī (d. A.H. 518=A.D. 1124), fol. 172<sup>a</sup>.

56. Abū 'Abdallāh al-Ḥusain bin Aḥmad bin Muḥammad bin Ja'far bin Muḥammad bin al-Hajjāj al-Kātib, fol. 176<sup>a</sup>.

57. Abū'l-Qāsim al-Ḥusain bin 'Alī bin al-Ḥusain bin 'Alī bin Muḥammad al-Wazīr al-Maḡribī (d. A.H. 418=A.D. 1027), fol. 180<sup>b</sup>.

58. Ḥusain bin 'Alī bin Ḥasan al-Ḥusainī al-Madāni, called Ibn Shadqām, fol. 183<sup>b</sup>.

59. Ḥusain bin 'Alī bin Mūsā al-Khayyāṭ aṣ-Ṣan'ānī, fol. 184<sup>b</sup>.

60. Ḥusain bin 'Abdalqādir bin an-Nāṣir bin 'Abdarrabb bin 'Alī bin Shamsāddin al-Ḥasanī al-Kawkabānī (d. A.H. 1112=A.D. 1700), fol. 187<sup>a</sup>.

61. Abū Muḥammad al-Ḥusain bin 'Alī bin al-Mutawakkil-alallāh, fol. 191<sup>a</sup>.

62. Ḥusain bin Muḥammad bin Ṣha'bān al-Jahhāfi, fol. 192<sup>b</sup>.

63. Abū 'Abdallāh al-Ḥusain bin al-Muṭahbar bin Muḥammad al-Jurmāzī, fol. 193<sup>b</sup>.

64. Ḥusain bin 'Abdaṣṣamad al-Āmulī, fol. 195<sup>a</sup>.

65. Ḥusain al-Wādī (d. A.H. 1080=A.D. 1669), fol. 197<sup>a</sup>.

66. Abū Muḥammad Ḥaidar Āḡā bin Muḥammad ar-Rūmī al-Yamāni, fol. 198<sup>b</sup>.

67. Abū'l-A'azz Dubais bin Saifaddawlah (d. A.H. 529=A.D. 1135), fol. 203<sup>b</sup>.

68. Darwīsh bin Muḥammad at-Tālū'ī (d. A.H. 1014=A.D. 1605; see *Khulāṣat al-Āṣar*, vol. ii, p. 149), 204<sup>b</sup>.

69. Di'bīl bin 'Alī al-Khuza'ī (d. A.H. 246=A.D. 860), fol. 207<sup>b</sup>.

70. Abū'l Muṭā' Dū'l-Qarnain bin Ḥamdān Wajihaddawlah (d. A.H. 428=A.D. 1036), fol. 212<sup>a</sup>.

71. Abū'l-Wafā' Rājīḥ bin Ismā'īl bin Abī'l-Haiṣam al-Asādī al-Hilli, fol. 213.

72. Ar-Rabāb bint Imra'īlqais bin 'Adī, the wife of Imām Ḥusain, fol. 214<sup>b</sup>.

73. Abū'l-Ma'ālī Zāid bin Yahyā bin al-Ḥusain bin al-Mu'ayyad bin al-Maṣṣūr-billāh al-Ḥasanī aṣ-Ṣan'ānī (d. A.H. 1104=A.D. 1692), fol. 217<sup>a</sup>.

74. Diya'addin Abū Muḥammad Zāid bin Muḥammad bin al-Ḥasan bin al-Imām al-Maṣṣūr-billāh (d. A.H. 1122=A.D. 1710), fol. 221<sup>b</sup>.

75. Tājaddīn Abū'l-Yūmūn Zāid bin al-Ḥasan al-Kindī (d. A.H. 613=A.D. 1217), fol. 225<sup>b</sup>.

76. Qādī Zāid bin Ṣalīḥ bin Abī'r-Rijāl al-Yamāni (d. A.H. 1114=A.D. 1702), fol. 227<sup>a</sup>.

77. Imām Abū'l-Husain Zaid bin 'Ali (*d. A.H. 122=A.D. 740*), fol. 230<sup>a</sup>.

78. Zainab bint Muḥammad bin Aḥmad bin al-Imām al-Hasan bin 'Ali bin Dā'ūd al-Hasaniyah al-Yamaniyah (*d. A.H. 1114=A.D. 1702*), fol. 234<sup>b</sup>.

79. Sadif bin Maimūn, fol. 236<sup>b</sup>.

80. As-Sari bin Aḥmad ar-Raḍī (d. A.H. 362=A.D. 972), fol. 238<sup>a</sup>.

81. Sa'nah bin al-'Arid al-Hārūnī al-Hijāzī, fol. 240<sup>a</sup>.

82. Abū Muḥammad Sa'īd bin Muḥammad as-Simhī, fol. 242<sup>a</sup>.

83. Abū Umayyah Shuraiḥ bin al-Hārīs al-Kindi (*d. A.H. 87=A.D. 706*), fol. 244<sup>a</sup>.

84. Sha'bān bin Salim bin 'Uṣmān aṣ-Ṣan'ānī ar-Rūmī, fol. 246.

85. Ad-Dahhāk bin Qais al-Āhnaf at-Tamīmī (*d. A.H. 68=A.D. 687*), fol. 249<sup>b</sup>.

Colophon:—

لِنَهْيِ الْجَزْءِ الْأَوَّلِ مِنْ نَسْمَةِ السَّخْرَفِيِّ ذَكْرِ مِنْ تَشْيِيعِ وَشِعْرِ .....  
 وَأَنْقَقِ الْفَرَاغِ مِنْ زِيَرِ هَذَا الْكِتَابِ لِيَلَةِ الْأَثْنَيْنِ لِعَلَةِ سَادِسِ شَهْرِ رَبِيعِ الْآخِرِ  
 مِنْ شَهْرِ سَنَةِ سِبْعِ وَتَسْعِينَ وَمِائَةِ وَأَلْفِ بَقْلَمِ الْفَقِيرِ إِلَى عَفْرَ الْمَلِكِ  
 الْقَدِيرِ ..... عَبْدُ الْكَرِيمِ بْنُ أَحْمَدَ بْنُ مُحَمَّدٍ بْنُ اسْحَانٍ \*

For other copies, see Berlin, No. 7423; and Āṣafiyah, p. 344.

Written in *Naskh*, with the headings in red.

Dated, A.H. 1197=A.D. 1783.

The title-page contains signatures of several persons to whom the MS. at one time or another belonged.

No. 797.

fol. 275; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing lives of the following poets:—

1. Al-Malik aṣ-Ṣalīḥ Ṭalā'i bin ar-Ruzzīk (*d. A.H. 556=A.D. 1161*), fol. 1<sup>b</sup>.

\* According to the *Mir'āt al-Janān*, fol. 63<sup>b</sup>, Imām Zaid bin 'Ali was killed in A.H. 121=A.D. 739.

2. *Abū Mansūr Zāfir bin al-Qāsim bin Mansūr al-Haddād al-Iskandarāni* (*d. A.H. 529=A.D. 1134*), fol. 9<sup>a</sup>.
3. *Abū'l-Aswad Zālim bin 'Amr ad-Duwali* (*d. A.H. 69=A.D. 688*), fol. 12<sup>a</sup>.
4. *Abū't-Tufail 'Āmir bin Wāsilah bin 'Abdallāh al-Kinānī as-Šāhābi* (*d. A.H. 110=A.D. 728*; see *Al-Kāshif*, fol. 63<sup>a</sup>), fol. 15<sup>a</sup>.
5. *Abū'l-Hasan 'Abdallāh bin Mu'āwiyah bin 'Abdallāh bin Ja'far al-Hāshimi al-Ja'fari*, fol. 15<sup>b</sup>.
6. *Abū Muḥammad 'Abdallāh bin al-Mutawakkil Sharafaddin bin Shamsaddin bin al-Mahdī al-Hasanī al-Yamānī as-Šan'ānī*, fol. 17<sup>a</sup>.
7. *Khalifah Mā'mūn ar-Rashid al-'Abbāsī* (*A.H. 198-218=A.D. 813-833*), fol. 19<sup>a</sup>.
8. *Abū Muḥammad 'Abdallāh bin Muḥammad al-Kātib*, commonly called *Ibn al-Khāzin*, fol. 23<sup>b</sup>.
9. *Al-Wazir Fakhraddin 'Abdallāh bin 'Alī bin al-Husain as-Šan'ānī*, fol. 26<sup>a</sup>.
10. *Al-Imām Abū'l-Ḥasan 'Abdallāh bin Ḥamzah bin Sulaimān bin Ḥamzah bin 'Alī*, surnamed *al-Manṣūr-billāh* (*d. A.H. 614=A.D. 1217*; see *'Aqīlat ad-Daman*, fol. 57<sup>b</sup>), fol. 28<sup>b</sup>.
11. *'Alā'addin Maḥmūd Khwārizmī Shāh* (*A.H. 596-617=A.D. 1199-1220*), fol. 30<sup>b</sup>.
12. *Abū Aḥmad 'Ubaidallāh bin 'Abdallāh al-Khuzā'i* (*d. A.H. 300=A.D. 913*), fol. 32<sup>b</sup>.
13. *Qādi Abū Muḥammad 'Ubaidallāh bin Aḥmad al-Baġdādī* (*d. A.H. 331=A.D. 942*), fol. 34<sup>b</sup>.
14. *'Izzaddin Abū Hāmid 'Abdalhamid bin Hibatallāh bin Muḥammad Ibn Abī'l-Hadid al-Anbārī* (*d. A.H. 656=A.D. 1258*), fol. 36<sup>a</sup>.
15. *'Abdalhādi bin Muḥammad as-Sawdi*, fol. 37<sup>b</sup>.
16. *Šafiaddin Abū'l-Maḥāsin 'Abdal'azīz al-Hilli* (*d. A.H. 760=A.D. 1359*), fol. 38<sup>a</sup>.
17. *Abū Muḥammad 'Abdassalām bin Raġbān*, surnamed *Dik al-Jinn* (*d. A.H. 236=A.D. 850*), fol. 41<sup>b</sup>.
18. *Ash-Šarīf al-Murtadā Abū'l-Qāsim 'Alī bin Abī Aḥmad al-Husain* (*d. A.H. 436=A.D. 1044*), fol. 43<sup>a</sup>.
19. *Abū'l-Barakāt 'Alī bin al-Husain bin 'Alī bin Ja'far bin Muḥammad an-Nisābūri* fol. 44<sup>b</sup>.
20. *'Alī bin al-'Abbās*, called *Ibn ar-Rūmī* (*d. A.H. 283=A.D. 896*), fol. 45<sup>b</sup>.
21. *Abū'l-Farnaj 'Alī bin al-Husain al-Isfahānī* (*d. A.H. 356=A.D. 967*), fol. 48<sup>a</sup>.

22. Qâdi Jamâladdin 'Ali bin Muhammed bin Ahîmad al-'Ansî as-Şan'âni, fol. 50<sup>b</sup>.
23. Abû Muhammed Jamâladdin 'Ali bin Şâlih bin Muhammed Abî'r-Rîjâl as-Şan'âni, fol. 51<sup>b</sup>.
24. Abû'l-Hasan 'Ali bin Muhammed bin Mansûr bin Naşr bin Bassâm an-Nâdim al-Baghdâdi (d. A.H. 302=A.D. 914), fol. 53<sup>a</sup>.
25. Qâdi Abû'l-Qâsim 'Ali at-Tanûkhi (d. A.H. 342=A.D. 953), fol. 54<sup>b</sup>.
26. Ash-Shârif Abû'l-Hasan 'Ali bin al-Imâm Abî Muhammed an-Nâsîr-lidînallâh ad-Dâlîmî, fol. 58<sup>b</sup>.
27. Abû'l-Hasan 'Ali bin 'Abdallâh bin Waṣîf al-Hallâ' an-Nâshî al-Baghdâdi (d. A.H. 366=A.D. 976), fol. 59<sup>b</sup>.
28. Abû'l-Hasan 'Ali bin Muhammed at-Tihâmî (A.H. 416=A.D. 1025), fol. 60<sup>b</sup>.
29. Saifaddawlah 'Ali bin 'Abdallâh bin Ahîmad bin Hâmdâlân (d. A.H. 356=A.D. 967), fol. 63<sup>b</sup>.
30. Abû'l-Husain 'Ali bin al-Mutawakkil-alallâh Abî 'Ali Ismâ'il bin al-Manṣûr-billâh al-Qâsim (d. A.H. 1096=A.D. 1685), fol. 65<sup>b</sup>.
31. Abû'l-Qâsim 'Ali bin Ishâq bin Khâlaf az-Zâhi (d. A.H. 352=A.D. 963), fol. 66<sup>b</sup>.
32. Abû'l-Husain 'Ali bin Sa'îd bin 'Abdarrahmân bin Ahîmad bin Yûnus as-Şâdâfi al-Munâjjîm al-Mîṣrî (d. A.H. 399=A.D. 1009), fol. 67<sup>b</sup>.
33. Ash-Shârif Abû'l-Hasan 'Ali bin Muhammed bin Ja'far bin Muhammed bin Zâid al-Hîmmâni al-Kûfi, fol. 68<sup>b</sup>.
34. Abû'l-Hasan 'Ali bin 'Abdallâh bin Ja'far bin Ibrâhîm al-Jâfârî al-Hijâzî, fol. 69<sup>a</sup>.
35. Sayyid Jamâladdin 'Ali bin al-Husain bin Muhammed bin Salâh al-Hasanî as-Şan'âni, fol. 70<sup>a</sup>.
36. Al-Mâlik al-Afâdî Nûrâddin 'Ali bin Sultân Salâhâddin al-Ayyûbi (A.H. 582-592=A.D. 1186-1196), fol. 71<sup>b</sup>.
37. Abû'l-Hasan 'Ali bin Muhammed al-Hârîrî, fol. 72<sup>b</sup>.
38. 'Alî'addîn Abû'l-Muṣâffâr 'Ali bin 'Abdallâh al-Kindî al-Wâdâ'i (d. A.H. 716=A.D. 1316), fol. 73<sup>a</sup>.
39. Qâdi Abû'l-Hasan 'Ali bin al-Qâdi Abî Hanîfah an-Nu'mân al-Mâgrîbi (d. A.H. 374=A.D. 984), fol. 75<sup>a</sup>.
40. Sayyid Jamâladdin 'Ali bin Ahîmad bin Muhammed bin Ma'sûm al-Hasanî al-Madâni (d. A.H. 1117=A.D. 1705; see Subhât al-Marjân, p. 85), fol. 77<sup>b</sup>.
41. Al-Faqîh Abû Muhammed 'Umârah bin Abî'l-Hasan Nâjmâddin al-Hâkâmî al-Yâmâni (d. A.H. 569=A.D. 1174), fol. 78<sup>a</sup>.

42. Sayyid 'Isā bin Lutfallāh bin al-Muṭahhar bin al-Imām Sharafaddīn al-Yamānī, fol. 81<sup>b</sup>.
43. Fātimah az-Zahrā', the daughter of the Prophet, fol. 83<sup>a</sup>.
44. Abū Shujā' Fanākbusraw 'Ajudaddawlah bin Ruknaddawlah as-Sāsānī ad-Dailamī (d. A.H. 372=A.D. 983), fol. 87<sup>a</sup>.
45. Sayyid Qāsim bin al-Hasan bin al-Muṭahhar bin Muḥammad al-Hasanī al-Jurmūzī as-Šan'ānī, fol. 90<sup>a</sup>.
46. Abū Dulaf Qāsim bin 'Isā bin Idrīs al-Ijli (d. A.H. 226=A.D. 840), fol. 92<sup>b</sup>.
47. Al-Imām al-Mansūr-billāh Abū Muḥammad Qāsim bin Muḥammad al-Hasanī (d. A.H. 1029=A.D. 1620), fol. 97<sup>a</sup>.
48. Al-Amīr Mu'tamidaddawlah Qarwāsh bin Ḫusāmaddawlah al-'Uqailī (d. A.H. 444=A.D. 1052), fol. 101<sup>a</sup>.
49. Abū 'Amr Qais bin Dariḥ (d. A.H. 68=A.D. 687), fol. 102<sup>b</sup>.
50. Abū 'Amr Qais bin 'Amr bin Mālik bin Ḥarb an-Najāshī al-Hāriṣī, fol. 104<sup>b</sup>.
51. Abū Ṣakhr Kuṣair bin 'Abdarraḥmān bin al-Aswad bin 'Āmir al-Ğassānī (d. A.H. 105=A.D. 723), fol. 107<sup>b</sup>.
52. Al-Kumait bin Zaid al-Asadī, fol. 109<sup>b</sup>.
53. Abū Ibrāhīm Mālik bin al-Hāriṣ al-Ashtar an-Nakha'i (d. A.H. 39=A.D. 660), fol. 114<sup>a</sup>.
54. Qādi Abū 'Alī al-Muḥassin bin Abī'l-Qāsim 'Alī bin Muḥammad bin Dā'ūd bin Ibrāhīm at-Tanūkhī (d. A.H. 384=A.D. 994), fol. 117<sup>b</sup>.
55. Sayyid Ḏiyā'addin al-Muhsin bin al-Mutawakkil-'alallāh Ismā'il bin al-Manṣūr-billāh abi Muḥammad al-Qāsim, fol. 120<sup>a</sup>.
56. Abū'l-Qāsim Muḥammad bin Hāni al-Andalusī (d. A.H. 362=A.D. 973), fol. 122<sup>a</sup>.
57. Badraddin Muḥammad bin al-Ḥusain al-Marhabī ash-Sharafī, fol. 127<sup>b</sup>.
58. Aṣḥ-Sharif ar-Raḍī Abū'l-Hasan Muḥammad bin al-Ḥusain al-Mūsawi (d. A.H. 406=A.D. 1015), fol. 130<sup>b</sup>.
59. Bahā'addin Muḥammad bin Ḫusain al-'Āmulī (d. A.H. 1030=A.D. 1621), fol. 133<sup>b</sup>.
60. Qādi Muḥammad bin Ibrāhīm ash-Shajārī as-Sahūlī (d. A.H. 1109=A.D. 1607), fol. 139<sup>a</sup>.
61. Sayyid Muḥammad bin al-Ḥusain bin Yaḥyā bin Aḥmad al-Hasanī al-Kawkabānī, fol. 140<sup>a</sup>.
62. Qādi Abū Aḥmad Muḥammad bin al-Hasan bin Aḥmad al-Hāimī (d. A.H. 1115=A.D. 1703), fol. 142<sup>a</sup>.
63. Muḥammad bin 'Alī al-Hurr ash-Shāmī al-'Āmulī al-Isfahānī (d. A.H. 1088=A.D. 1677), fol. 144<sup>a</sup>.

64. Muḥammad bin 'Ali bin Maḥmūd ash-Shāmi al-Āmulī, fol. 145<sup>b</sup>.

65. Ash-Shārif Abū 'Abdallāh Muḥammad bin Ṣalīḥ bin 'Abdallāh bin Mūsā al-Hasani al-Ḥijāzī, fol. 146<sup>b</sup>.

66. Ash-Shārif Abū'l Ḥasan Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin Ibrāhīm Tabāṭabā bin Ismā'il ad-Dībāj al-Hasani al-Isfahānī, fol. 150<sup>b</sup>.

67. Sayyid Badraddīn Muḥammad bin al-Ḥusain bin al-Hasan al-Maṇṣūr-billāh al-Qāsim bin Muḥammad al-Hasani aṣ-Ṣan'ānī, fol. 151<sup>b</sup>.

68. Sayyid Badraddīn Muḥammad bin 'Abdallāh bin al-Ḥusain bin al-Imām al-Maṇṣūr-billāh al-Qāsim bin Muḥammad al-Hasani, fol. 153<sup>a</sup>.

69. Muḥammad bin 'Abdallāh bin al-Imām Shārafaddīn Yāḥyā bin Shamsaddīn al-Hasani al-Kawkabānī (*d. A.H. 1016=A.D. 1607*), fol. 155<sup>a</sup>.

70. Abū'l-Qāsim Muḥammad bin Wahb al-Ḥimyārī al-Baṣrī, fol. 158<sup>b</sup>.

71. Ḥakīm Muḥammad Ṣalīḥ al-Jilānī al-Fārisī (*d. A.H. 1088=A.D. 1677*), fol. 159<sup>b</sup>.

72. Abū Bakr Muḥammad bin al-'Abbās al-Khwārizmī (*d. A.H. 383=A.D. 993*), fol. 161<sup>a</sup>.

73. Abū Bakr Muḥammad bin Aḥmad al-Khabbāz al-Baladī, fol. 163<sup>b</sup>.

74. 'Izzalmulk Muḥammad bin Abi'l-Qāsim 'Ubaidallāh bin Aḥmad bin Ismā'il bin 'Abdal'azīz al-Muṣabbiḥī (*d. A.H. 420=A.D. 1029*), fol. 164<sup>b</sup>.

75. Abū 'Abdallāh Muḥammad bin Ja'far al-Qazzāz (*d. A.H. 412=A.D. 1021*), fol. 165<sup>b</sup>.

76. Al-Amīr Abū'l-Qāsim Muḥammad bin al-Maṇṣūr-billāh 'Abdalīlāh bin Ḥamzah, surnamed An-Nāṣir-lidinallāh al-Hasani al-Ḥamzī, fol. 167<sup>b</sup>.

77. Abū'l-Ḥasan Muḥammad bin 'Abdallāh bin Muḥammad bin Yāḥyā al-Qurashī al-Maṣḥūmī as-Salāmī (*d. A.H. 393=A.D. 1003*), fol. 168<sup>b</sup>.

78. Abū'l-Faḍl Muḥammad bin Abi 'Ubaidallāh al-Ḥusain bin Muḥammad, known as Ibn al-'Amīd al-Kātib (*d. A.H. 359=A.D. 969*), fol. 169<sup>b</sup>.

79. Abū'l-Faṭḥ Muḥammad bin 'Ubaidallāh bin 'Abdallāh al-Kātib, generally known as Sib; Ibn at-Ta'āwiḍī (*d. A.H. 553=A.D. 1158*), fol. 173<sup>a</sup>.

80. Muhiyaddin [Muhammad] bin 'Ali bin Muhammad, known as Ibn al-'Arabî (d. A.H. 638=A.D. 1240), fol. 177<sup>a</sup>.
81. Al-Muntasîr-billâh al-'Abbâsî (A.H. 247-248=A.D. 861-862), fol. 180<sup>b</sup>.
82. Muhammad bin al-Hasan at-Tûsî, fol. 185<sup>b</sup>.
83. Sayyid Muhammad bin al-Mu'tahhar bin Muhammad al-Hasani al-Jurmûzî, fol. 186<sup>a</sup>.
84. Abû 'Ali Mu'âd bin Muslim al-Harrâ' al-Kûfi (d. A.H. 187=A.D. 803), fol. 187<sup>a</sup>.
85. Abû Salmah Mu'tî' bin Iyâs al-Kinâni al-Kûfi, fol. 188<sup>b</sup>.
86. Khalifah al-Mu'izz Abû Tamîm Ma'add bin al-Mansûr al-Fâtimî (A.H. 341-365=A.D. 952-975), fol. 192<sup>a</sup>.
87. Abû Hassân al-Muqallad bin al-Musayyab bin Râfi' bin al-Muqallad al-'Uqailî (d. A.H. 391=A.D. 1001), fol. 199<sup>b</sup>.
88. Abû 'Abdallâh Mansûr bin Zibriqân bin Salmah an-Namâri al-Khazrajî, fol. 201<sup>a</sup>.
89. Khalifah al-Âmir-biahkâmallâh Abû 'Ali al-Mansûr bin al-Musta'li-billâh al-Fâtimî (A.H. 495-524=A.D. 1101-1130), fol. 203<sup>b</sup>.
90. Abû 'Imrân Mûsâ bin 'Abdalmalik al-Isfahâni (d. A.H. 246=A.D. 860), fol. 205<sup>a</sup>.
91. Abû'l-Husain Mihyâr bin Mirzâwâih al-Kâtib ad-Dailamî (d. A.H. 428=A.D. 1037), fol. 206<sup>a</sup>.
92. Nâhiq bin Shûmah bin Aşbah al-'Âmirî al-Bâsî, fol. 208<sup>b</sup>.
93. Khalifah al-'Azîz-billâh Abû'l-Mansûr Nazâr bin al-Mu'izz-lidînallâh al-Fâtimî (A.H. 365-386=A.D. 975-996), fol. 209<sup>b</sup>.
94. Abû'l Muqâtil Naşr bin Naşir al-Hulwâni, fol. 212<sup>b</sup>.
95. Abû'l-Qâsim Naşr bin Ahmâd bin Naşr bin Mâ'mûn al-Bâsî al-Khubzâruzzî (d. A.H. 317=A.D. 930) fol. 215<sup>a</sup>.
96. Sayyid al-Hâdi bin Ahmâd bin Zâkiâddîn al-Hasâni al-Jurmûzî (d. A.H. 1097=A.D. 1686), fol. 218<sup>a</sup>.
97. Sayyid al-Hâdi bin al-Mu'tahhar bin Muhammad al-Hasâni al-Jurmûzî (d. A.H. 1103=A.D. 1692), fol. 220<sup>a</sup>.
98. Sayyid Jamâladdin Hâshîm bin Yahyâ al-Hasâni as-Şan'âni, fol. 221<sup>b</sup>.
99. Khalifah al-Wâsiq-billâh Abû Ja'far Hârûn bin al-Mu'tâsim-billâh al-'Abbâsî (A.H. 227-232=A.D. 842-847), fol. 224<sup>a</sup>.
100. Ash-Shârif Abû's-Sa'âdât Hibatallâh bin 'Ali bin Muhammad bin Hamzah al-'Alawî ash-Shâjârî (d. A.H. 542=A.D. 1148), fol. 228.
101. Abû Firâs Hammâm bin Gâlib, generally known as Al-Fârazdaq (d. A.H. 110=A.D. 728), fol. 230<sup>b</sup>.
102. Abû 'Abdallâh Yahyâ bin al-Husain bin al-Mu'ayyad-

billâh Abî'l-Husain Muhammâd bin al-Mansûr-billâh al-Hasanî (d. A.H. 1090=A.D. 1679), fol. 234<sup>b</sup>.

103. Abû'l-Fadl Yahyâ bin Salâmah bin al-Husain bin Muhammâd, surnamed Mu'inaddîn al-Hâshkâfi (d. A.H. 551=A.D. 1156), fol. 239<sup>a</sup>.

104. Sayyid Abû'l-Hasan Yahyâ bin Ibrâhim bin 'Ali bin Ibrâhim bin al-Mahdi bin 'Ali al-Jâhhâfi, fol. 240<sup>b</sup>.

105. Abû Tâlib Yahyâ bin Abî'l-Farâj Sa'id bin Abî'l-Qâsim Hibatallâh bin 'Ali bin Qizâgli bin Zabâdah ash-Shâibâni (d. A.H. 594=A.D. 1198), fol. 244<sup>a</sup>.

106. Jamâladdîn Abû'l-Husain Yahyâ bin 'Abdal'âzîm al-Jazzâr al-Miṣri, fol. 246<sup>a</sup>.

107. Abû Sulaimân Yahyâ bin Ya'mar al-'Adwâni al-Wâsqî al-Basrî (\* d. A.H. 127=A.D. 744), fol. 248<sup>b</sup>.

108. Abû Ishâq Ya'qûb bin Ishâq, generally known as Ibn as-Sikkît al-Bağdâdi (d. A.H. 244=A.D. 858), fol. 250<sup>a</sup>.

109. Abû'l-Farâj Ya'qûb bin Yûsuf bin Ibrâhim bin Hârûn bin Dâ'ûd bin Killis al-Miṣri (d. A.H. 380=A.D. 990), fol. 252<sup>a</sup>.

110. Muwaffaqaddîn Abû'l-Hajjâj Yûsuf bin Muhammâd, generally known as Ibn al-Khâllâl (d. A.H. 566=A.D. 1171), fol. 257<sup>a</sup>.

111. Abû Muhammâd Yûsuf bin al-Mutawakkil-'allâlîh 'Ali [bin] Ismâ'il bin al-Mansûr-billâh Qâsim bin Muhammâd al-Hasanî (d. A.H. 1097=A.D. 1686), fol. 259<sup>b</sup>.

112. Abû'l-Mâjâsin Yûsuf bin Ismâ'il ash-Shâwwâ al-Halâbi (d. A.H. 635=A.D. 1237), fol. 264<sup>a</sup>.

The work ends with a *Maqâmah*, written in imitation of the المقلمة الشاوية of Bâdi'az-zamâni al-Hamâdâni (d. A.H. 398=A.D. 1008).

The work was completed on the 13th Rajâb, A.H. 1111=A.D. 1699, as the author tells us in the following colophon:—

قال جامعه العبد الفقير الى الله يوسف بن يحيى بن الحسين بن المويبد بالله ابى الحسين محمد بن المنصور بالله ابى محمد القاسم بن محمد الحسينى النسب اليمى الصنعاني المولد و المنشا - سميت مؤلفي هذا نسخة السحر بذكر من تشيع و شعر و تم بحمد الله كما اردت من ضد البحر بجواهر الاقدار و شوارد الابكار مشتملا بالجذ و البرز و الريقق و العزل و التزد النظم ..... و كمل تأليفه فى ثالث عشر رجب سنة احدى عشرة و مائة و الف \*

\* According to Ibn Khallikân (De Slane's translation), vol. iv, p. 62, Yahyâ bin Ya'mar al-'Adwâni died in A.H. 129=A.D. 746.

Both volumes are written in the same hand.

Foll. 67-68 have been wrongly placed after fol. 74 in binding. Some folios are wanting after fol. 18.

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table.

No. 798.

fol. 57; lines 23; size 8×6; 6×4.

(Three tracts bound together in one volume.)

fol. 1-29.

L.

طَارِفُ الْمَجْدِ وَتَالِدَةٌ

ΤÂRIF AL-MAJD WA TÂLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets.

The full title of the work, as stated in the preface, is: طَارِفُ الْمَجْدِ وَتَالِدَةٌ فِيمَا مَدْحُوا بِهِ سَيِّدِ الْوَالَدَيْنَ وَالْوَالِدَةَ.

Author: Yaḥyâ bin 'Abdalqâdir bin Abî Bakr يَحْيَى بْنُ عَبْدِ الْقَادِرِ بْنُ أَبِي بَكْرٍ.

The author, the date of whose death is not known, was the son of Shaikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sultân Al-Ḥamad III (A.H. 1115-1143=A.D. 1703-1730). Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharifs of Mecca, died in A.H. 1119=A.D. 1707. See the present work, fol. 9<sup>b</sup>.

Beginning:—

الحمد لله على نواله وصلاته وسلام على سيدنا محمد وصحبه  
وآله وبعد فيقول العبد الغافر اللائق بجناحه المستمسك بعترته وكتابه  
يعيني بن عبد القادر بن أبي بكر الصديقى اطف الله به وبلغه خالية اربه  
قدالتمس من اجلاته غنم ومخالفة اشارته غرم جمع ما مدح به سيدى  
الوالد والدة الدان هما كسلفهما لي طارف المجد وطالدة و اذا بذلك

شيء كثير يضيق عنده نطاق الجمع والتعبير قد فرقت معظمها ابدي سبباً توافر ذلك على لسان من صدق فيما انبأ لكن يقيت من ذلك بقابلاً على ما قيل في الزوايا خبايا فجمعت في هذه الوراق مارقاً من تلك البقية  
و راق الخ \*

Written in Arabian Naskh.

Not dated. Probably, the latter part of the 18th century.

fol. 30-39.

II.

### بيت قصيدة الصدق

### BAITU QAŞİD AŞ-ŞİDQ.

Another work on the life of the aforesaid Shaikh 'Abdalqâdir, the full designation of which, as given in the preface, is: بيت قصيدة الصدق من ذلك الطراز ترجمة عين اعيان بنى الصديق مفتني العجائز

Author: Muhammad bin 'Ali bin Faḍlallâh al-Husainî at-Tabârî  
محمد بن علي بن فضل الله العسيلي الطبرى

The author, who flourished in the middle of the 12th century of the Hijrah, was an intimate friend of Shaikh 'Abdalqâdir, who was alive at the time the present work was written, as appears from the following benedictory prayer at the end:—

دام سيدنا راتينا ارج الكمال ..... محفوظاً بعين عزابة الملك  
التعال في النفس والا هل و المال \*

Beginning:—

الحمد لله الذي جعل نظم محاسن الكلام داب الانمة جلة الانم الخ \*

The author tells us, in his preface, that in a previous work of his, viz., a detailed history of the Hasani Sharifs of Mecca, entitled اتحاف فضاء الرحمن بتاريخ ولادة بنى الحسن, he had written a short account of Shaikh 'Abdalqâdir, which was included in that work along with short notices of certain other eminent scholars; but being dissatisfied with the brevity of this earlier account which he had written of the Shaikh, he had written the present work, devoted entirely to his life.

Written in Naskh. Dated, A.H. 1131=A.D. 1719.

fol. 40-57.

III.

A tract, without any title, containing poems composed by Shaikh 'Abdalqâdir on different occasions, collected and arranged by his son Yahyâ, the author of the first treatise.

Beginning:—

لسيدي الوالد ممتدحا حضرة مولانا العرجم الشريف سعد بن زيد في  
اثناء رمضان سنة ١١٠٨ من مجرد الكامل المرسل فضله متفاعلاتن و البيت  
اول مصرع و ذلك عند ما باشر خطبة عيد رمضان في السنة المذكورة \*

The first of the poems, which was composed in praise of Sa'd bin Zaid, the Sharif of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the Shaikh on the day of 'Id al-Fitr after his recitation of the usual *Khutbah* of the 'Id prayer, begins thus:—

قلدت جيد الملك عقدا نسما علا حلا و عقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same.

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## BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

### BAĞDÂD.

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No. 799.

fol. 217; lines 21; size 10½ x 6½; 8 x 4.

مختصر تاريخ بغداد

### MUKHTAŞAR TÂRÎKH BAĞDÂD.

An abridgment of the *Târîkh Bağdâd*, a biographical dictionary of the celebrated men of Bağdâd, by Abû Bakr Aḥmad bin 'Ali bin Ṣâbit al-Khaṭîb al-Bağdâdî (d. A.H. 463=A.D. 1071).

Author of the abridgment: Abû'l Yunn Maṣ'ûd bin Muḥammad bin Aḥmad bin Ḥâmid bin 'Ubâid al-Bukhârî bin Aḥmad bin Ḥâmid bin 'Abîd al-Bîgâzî. He was born in Bukhârâ, but came with his father to Bağdâd, where he settled permanently, and died

there in A.H. 491=A.D. 1098. For his life, see *Al-Jawâhir al-Mudiyyah*, vol. ii, fol. 65<sup>b</sup>.

Beginning:—

الحمد على ..... و تجلوز العلم الجري احاطة .....  
 ..... و هذا الكتاب الذي صنفه الشیع ابو بکر احمد بن علی بن  
 ثابت الخطیب البغدادی رحمة الله و سمه تاریخ بغداد کتاب جلیل فی  
 هذا العلم نفیس قد تعب فیه و سهر و اطال الزمان و الله تعالیٰ یتیمه  
 و یحسن الیه الا انه طویل وللاطالة آفات و اقربها الملل و الملل داعیة الترک  
 وقد استخرت الله تعالیٰ و اختصرته و ذکرت اسماء الرجال الذین ذکرهم  
 على ترتیبه الخ \*

The first three folios of the MS. are of a general character, and include a description of the palace of the Caliph, Muqtadir-billâh (A.H. 295-320=A.D. 908-932), and of the reception of the Greek ambassador in the former's court. The present abridgment, like the original, is divided into two parts; and the biographical notices are arranged in alphabetical order, excepting that the names beginning with Muḥammad have been placed first. The first part ends abruptly on fol. 118<sup>a</sup>, in the middle of the account of علی بن حمزہ ابو العن , the ascetic المعروف بالکساي , with the following subscription, transcribed from the original copy:—

آخر الجزء الاول و يتلوه في الثاني ..... و افق الفراغ منه في  
 عشر ربيع الاول من سنة اثنتي و اربعين و سبعمائة على يد الفقير الى الله  
 تعالیٰ محمد بن احمد بن ابی القاسم العبدی \*

The second part begins on fol. 121<sup>a</sup> with the concluding portion of the account of *الکساي* and ends with a chapter containing biographies of the female scholars of Baġdād, beginning on fol. 213<sup>b</sup> with خدیجه بنت محمد بن علی and ending with زوجة المهدی .

For other copies, see Bûhâr, No. 243, and Berlin, No. 9850. See also Hâj. Khal., vol. ii, p. 120; and Brock., vol. i, p. 329.

Written in fair Naskh, with numerous short lacunae. Fols. 118<sup>b</sup>-121<sup>a</sup> are blank.

Not dated. Probably, 18th century.

## DAMASCUS.

No. 800.

foll. 223; lines 29; size  $10 \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 5\frac{1}{4}$ .

تاریخ دمشق

## TÂRÎKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damascus.

Author: Ҫiqataddin Abû'l-Qâsim 'Ali bin al-Hasan bin Hibat-allâh, called Ibn 'Asâkir (بن عبد الله ابن القاسم علي بن الحسن بن هبة الله) (d. A.H. 571=A.D. 1176). See No. 765 above.

We learn from Hâj. Khal., vol. ii, p. 130, that Ibn 'Asâkir wrote the present work in imitation of the *Târîkh Bağdâd* of Ahmed bin 'Ali al-Khaṭîb al-Bağdâdî (*vide supra*), and divided it into eighty parts, or *Mujallad*.

The present MS. contains the 31st and the 32nd parts; but the latter is wrongly placed first. The 31st part (foll. 112<sup>a</sup>–223<sup>b</sup>) begins abruptly with a portion of the account of 'Âsim bin Abî'n-Najûd (d. A.H. 128=A.D. 745), and ends with the following colophon:—

آخر الجزء العاشر بعد الثلائة و هو آخر المجلد العادي و الثلائين  
من العمل المنقول منه بخط القاسم تجزية ثمان مائة جزء في الف و ثمان  
مائة كراسة من النسخة الثانية و جميعها تشتمل على ثمانين مجلدة \*

The 32nd part (foll. 1–111) ends with a portion of the following chapter:—

ذكر من اسمه عبد الله على ترتيب المعرف في اسماء آبائهم  
و اجدادهم \*

The last notice is that of 'Abdallâh bin Busr Abû Šâfîwân.

Contents:—

Fol. 2 <sup>a</sup> .	ذكر من اسمه عائذ
Fol. 2 <sup>b</sup> .	ذكر من اسمه عبادة
Fol. 16 <sup>b</sup> .	ذكر من اسمه عباد
Fol. 20 <sup>a</sup> .	ذكر من اسمه عباس

Fol. 79 <sup>a</sup> .	ذكر من اسمه عبد الله على ترتيب العروض في اسماء ابائهم و اجدادهم *
Fol. 130 <sup>b</sup> .	ذكر من اسمه العاص
Fol. 133 <sup>a</sup> .	ذكر من اسمه عالي
Fol. 133 <sup>b</sup> .	ذكر من اسمه عامر
Fol. 215 <sup>b</sup> .	ذكر من اسمه عائذ الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br. Mus., pp. 592, 177<sup>a</sup>, 771<sup>b</sup>; Br. Mus., Suppl., No. 658; Berlin, No. 9781; Goth., No. 1775; Cairo, vol. v, p. 25; Paris, No. 2137.

It would appear, from the colophon quoted below, that the present valuable copy, dated the Madrasah Mu'iniyah, Damascus, A.H. 614=A.D. 1217, was transcribed by Muhammed bin Yûsuf al-Birzâlî (d. A.H. 636=A.D. 1239) from one written by the author's son, Al-Qâsim (d. A.H. 600=A.D. 1203):—

آخر الجزء العشرين بعد الثلثمائة وهو آخر المجلد الثاني والثلاثين  
من تجزئة جزء و تجلييد ثمانين مجلدة بخط القاسم بن الحافظ المؤرخ  
المصنف لهذا الكتاب رحمة الله وهي النسخة الثانية و منها نقل كاتب  
هذه الحرف محمد بن يوسف بن أبي يداس البرزالي  
الشيبيلي وفقه الله بدمشق بالمدرسة المعينية عمرها الله تعالى يوم  
الخميس ضعى العشرين من شهر ربيع الآخر سنة اربع عشرة و ستمائة \*

Written in fair Magribi Naskh. In the 32nd part, foll. 101-2 have been misplaced; they should come after fol. 111. Foll. 55 and 56 are supplied in a later hand. Foll. 108-111 are seriously water-stained.

Eleven *Samâ'*, or certificates of audition, with dates ranging from the 24th of Shawwâl, A.H. 618=A.D. 1221 to Šafar, A.H. 619=A.D. 1222, are noted by the scribe, Al-Birzâlî, in the margins of foll. 43<sup>a</sup>, 60<sup>a</sup>, 73<sup>a</sup>, 88<sup>b</sup>, 107<sup>a</sup>, 125<sup>b</sup>, 140<sup>b</sup>, 156<sup>a</sup>, 171<sup>b</sup>, 187<sup>a</sup> and 202<sup>b</sup>. These indicate that the scribe studied the present MS. under the author's disciple, Qâdi Abû Naṣr Muhammed bin Hibatallâh bin Muhammed ash-Shirâzî (d. A.H. 635=A.D. 1237; see *Tabaqât* by Al-Isnâwi, fol. 140<sup>b</sup>), in several sittings, sometimes held in the great mosque of Damascus and sometimes at the house of the said Qâdi.

In the *Samâ'*, on fol. 140<sup>b</sup>, quoted below, our scribe adds that he studied the MS. also under Shihâbuddin Abû'l-Mahâsin Sulaimân bin Faḍl al-Bâniyâsî, a disciple of the author, in the Madrasah al-'Âdiliyah, on Thursday, the 12th of Rabi' I, A.H. 615=A.D. 1218:—

بلغت سعاما بقرأتني من اول الجرة و عرضا بالاصل على الفقيه القافني ابي نصر محمد بن هبة الله بن محمد الشيرازي بسماعه من المصنف والملحق في اجازته منه و ابناه ابو الفضل محمد و ابو المفاخر على و ابو الثناء محمود بن ابي بكر بن حمزة البهداوي و كتب محمد بن يوسف بن محمد بن ابي يداس البرزالي الشيبيلي يوم الثلاثاء العشرين من شوال سنة ثمان عشرة و سمعانة بمنزل القافني بدمشق و سمعته قبل ذلك على شهاب الدين ابي المحاسن سليمان بن الفضل بن الحسن البانيسى بسماعه من المصنف والملحق في اجازته بقراءة عبد العزيز ابن هلالة و ابو الطاهر اسماعيل بن الافعاعي و ابنته ابوبكر محمد و عبد العزيز بن عثمان الازيلى و محمد بن محمد البلاخي و اخوه سليمان يوم الخميس ثانى عشرة شهر ربيع الاول سنة خمس عشرة و سمعانة بالمدرسة العادلية \*

At the end of each of the two parts are seven *Samā'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samā'* range from Friday, the 9th of Jumādā I, A.H. 562=A.D. 1167, to Friday, the 14th of Jumādā II, A.H. 562=A.D. 1167.

#### No. 801.

fol. 197; lines and size same as above.

The Same.

The fifty-first and the fifty-second parts of the work noticed above.

The first two folios have been misplaced; they should come after fol. 101, at the beginning of the fifty-second part.

The fifty-first part begins abruptly on fol. 3<sup>a</sup>, with a portion of the account of 'Ali, the fourth Caliph, and ends on fol. 101<sup>b</sup>, with the following colophon:—

آخر الجزو العاشر بعد الخمسة من الفرج و هو آخر المجلد  
الحادي والخمسين من النسخة \*

The fifty-second part begins with the account of 'Ali bin al-Muqallad al-Kināni, surnamed Sadid al-Mulk (a renowned nobleman

of Syria, and chief of the fort of *Shaizar*, who died in A.H. 475=A.D. 1082), and ends with the chapter حرف الخاء في أباء من أسماء عمر. The last notice is that of 'Umar bin al-Khattâb, the second Caliph.

## Contents:—

Fol. 4 <sup>a</sup> .	حرف الطاء في أباء من أسماء علي
Fol. 40 <sup>b</sup> .	حرف العين في أباء من أسماء علي
Fol. 71 <sup>b</sup> .	حرف الغين في أباء من أسماء علي
Fol. 72 <sup>a</sup> .	حرف الفاء في أباء من أسماء علي
Fol. 72 <sup>b</sup> .	حرف القاف في أباء من أسماء علي
Fol. 73 <sup>b</sup> .	حرف الكاف في أباء من أسماء علي
Fol. 73 <sup>b</sup> .	حرف الميم في أباء من أسماء علي
Fol. 103 <sup>a</sup> .	حرف النون في أباء من أسماء علي
Fol. 103 <sup>b</sup> .	حرف الهاء في أباء من أسماء علي
Fol. 106 <sup>a</sup> .	حرف الياء في أباء من أسماء علي
Fol. 111 <sup>b</sup> .	ذكر من أسماء عمارة
Fol. 120 <sup>b</sup> .	ذكر من أسماء عمار
Fol. 156 <sup>b</sup> .	ذكر من أسماء عوران
Fol. 168 <sup>a</sup> .	ذكر من أسماء عمر - حرف اللام في أباء من أسماء عمر
Fol. 172 <sup>a</sup> .	حرف الباء في أباء من أسماء عمر
Fol. 174 <sup>a</sup> .	حرف الجيم في أباء من أسماء عمر
Fol. 174 <sup>b</sup> .	حرف العاء في أباء من أسماء عمر
Fol. 178 <sup>a</sup> .	حرف الخاء في أباء من أسماء عمر

Written by the same scribe, Al-Birzâli, at Damascus, in the Madrasah al-Mu'inîyah. Dated Sunday, the 25th of Jumâdâ I, A.H. 615=A.D. 1218.

Nine *Samâ'* are noted by the scribe in the margins of foll. 29<sup>a</sup>, 39<sup>b</sup>, 99<sup>a</sup>, 115<sup>a</sup>, 134<sup>b</sup>, 156<sup>b</sup>, 175<sup>a</sup>, 191<sup>b</sup> and 197<sup>b</sup>. The first three *Samâ'* record the reading of the 51st part in the presence of the author's nephew, Fakhraddin Abû Mansûr 'Abdarrahmân bin Muhammad bin al-Hasan (d. A.H. 620=A.D. 1223; see *Tabaqât al-Kubrâ* by As-Subki, vol. vi, fol. 181<sup>b</sup>). The remaining six record the reading of the 52nd part before another nephew of the author's, Zain al-Umanâ' Abû'l-Barakât al-Hasan bin Muhammad bin al-Hasan (d. A.H. 627=A.D. 1220; see *Tabaqât al-Kubrâ* by As-Subki, vol. vi, fol. 169<sup>b</sup>), in several sittings held at the great mosque of Damascus. Portions of practically all the *Samâ'* have been cut off by the binder, including the dates, except in the case of the last five, the dates of which range

from Monday, the 12th of Rabi' II, A.H. 617=A.D. 1220, to Sunday, the 10th of Jumâdâ I, A.H. 617=A.D. 1220.

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A.H. 563=A.D. 1168, to the 25th of Rajab, A.H. 563=A.D. 1168. Among those who attended these sittings were Qâdî Abû Naṣr Muḥammad bin Hibatallâh ash-Shirâzî, (d. A.H. 635=A.D. 1237; see *Tabaqât* by Ibn Qâdî Shuhbah, fol. 75<sup>a</sup>) and the author's three nephews, Zain al-Umanâ' Abû'l-Barakât al-Hasan, Abû Mansûr 'Abdarrahîmân, and Abû'l-Muẓaffar 'Abdallâh (who died in A.H. 591=A.D. 1195; see *Tabaqât al-Kubrâ* by As-Subki, vol. v, fol. 246<sup>a</sup>).

Five volumes of this great work have been printed in A.H. 1330 under the title *النَّارِجُ الْكَبِيرُ*. The edition has been issued from the Raudat ash-Shâm Press with notes and corrections made by 'Abdal qâdîr Āṣîndî Badrân.

## SPAIN.

No. 802.

fol. 205; lines 21; size 12½×7; 9½×4½.

قلائد العتّيّان فِي مَحَاسِنِ الْأَعْيَانِ

QALÂ'ID AL-'IQYÂN FÎ MAHÂSIN  
AL-A'YÂN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works.

Author: Abû Naṣr al-Fâth bin Muḥammad bin 'Ubaidallâh bin Khîqân al-Qaisî. ابو نصر الفتح بن محمد بن خاقان القسبي.

The author, a most elegant writer of Spain, was born at Sakhrat al-Walad, in the province of Granada; and was put to death in Morocco in A.H. 535=A.D. 1140, but according to some in A.H. 529=A.D. 1134. For his life, see *Yâqût*, vol. vi, p. 124; Ibn Khallikân

(De Slane's translation), vol. ii, p. 455; *Mir'ât al-Janâ'î*, fol. 310<sup>b</sup>; *Tâjat-Tabaqât*, vol. vi, part i, fol. 157<sup>a</sup>; and *Dustûr al-Ilâm*, fol. 101<sup>b</sup>.

Beginning:—

الحمد لله الذي راض لنا البيان حتى اتقاد في اعتمتنا الحج \*

The contents of the work have been fully described in Berlin, No. 7410. See also Paris, Nos. 3318-23; Alger, No. 1727, *Nûr 'Uşmâniyah*, No. 4144; Br. Mus. Suppl., No. 664; Goth., Nos. 2130-2; Brock., vol. i, p. 339; *Hâj. Khal.*, vol. iv, p. 566.

The work was edited and published by Sulaimân al-Hâri'i, Paris, A.H. 1277, and reprinted in Bûlaq, A.H. 1283.

Written in fair *Naskh*, with vowel-points, within double red-ruled borders. The headings are in various colours. Fols. 46<sup>a</sup>, 134<sup>b</sup> and 162<sup>b</sup> are blank.

Dated, the 26th *Shawwâl*, A.H. 1136=A.D. 1724.

The last folio contains a short biography of the author, extracted from the *Wafayât al-Â'yân* of Ibn Khallikân.

Three fly-leaves at the end contain several notes and extracts from various other sources.

## EGYPT.

### No. 803.

fol. 148; lines 29; size 11½ x 8½; 8½ x 5.

رُنُق الْأَمْرِ مِنْ قِصَّةِ مِصْر

### RAF' AL-ISR 'AN QUDÂT MIŞR.

Lives of the judges of Egypt, from the time of the conquest of Egypt by 'Amr bin al-'Âṣ (d. A.H. 43=A.D. 663) down to the end of the 8th century of the Hijrah.

Author: Shihâbuddin Ahmad bin 'Ali, called Ibn Hajar al-'Asqalâni شهاب الدين احمد بن علي الشهري بابن حجر العسقلاني (d. A.H. 852=A.D. 1449). See Lib. Cat. vol. v, part i, No. 159.

Beginning :—

الحمد لله الذي لا معقب لحكمه و لا زاد له ضائمه الح\*

We are told in the preface that a certain Shamsaddin Muhammed bin Dâniyal (*d. A.H. 710=A.D. 1310*) composed a poem, containing the names of all the Qâdis of Egypt down to his own time, at the instance of Qâdi'l-Qudât Abû 'Abdallâh Muhammed bin Ibrâhim bin Sa'dallâh (*d. A.H. 733=A.D. 1333*; see *Ad-Durâr al-Kâminah*, vol. ii, fol. 89<sup>b</sup>). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qâdis down to the end of the 8th century of the Hijrah. The Qâdis, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akhbâr al-Qudât* of Abû 'Umar al-Kindi (who died about *A.H. 360=A.D. 971*), and the continuation of that work by Ibn Dâliq (*d. A.H. 387=A.D. 997*; see *Husn al-Muhadarah*, fol. 280<sup>a</sup>). The author also derived materials from the *Qudât Misr* of Ibn al-Muyassir (see *Hâj. Khal.*, vol. i, p. 189); the *Akhbâr Misr* of Qutbaddin 'Abdalkarîm bin 'Abdannûr al-Halâbi (*d. A.H. 735=A.D. 1335*; see *Ad-Durâr al-Kâminah*, vol. i, fol. 300<sup>a</sup>); and the *Târikh Misr* of Taqîaddin Ahmad bin 'Ali, known as Ibn al-Maqrizî (*d. A.H. 845=A.D. 1442*). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Tabaqât* on a chronological basis; but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddin Ahmad bin Ibrâhim al-Hanbâli (*d. A.H. 876=A.D. 1471*; see *As-Suhub al-Wâbilah*, fol. 12<sup>b</sup>) :—

قد كان المصنف أولاً منفه على الطبقات فاستعاره سيدنا العلامة عز الدين الحنبلي منه ، وكتب منه لنفسه نسخة وربها على العروف مع الاختصار والتبييد على ما وجد فيه من سبق القلم وغير ذلك \*

The notices begin with the account of Ibrâhim bin Ishâq al-Qârî, and end with that of Yûnus bin Muhammed al-Maqdisî, being followed by the usual chapters on those who are known by their *Kunyah* and *Laqab*.

For other copies, see Paris, No. 2149; Cairo, vol. v, p. 60; and Asâfiyah, p. 336. See also Brock., vol. ii, p. 70; and *Hâj. Khal.*, vol. iii, p. 473.

The present copy, which is written in fair *Naskh*, was transcribed at the instance of the founder of the library. Dated, *A.H. 1310=A.D. 1893*.

A table of contents is prefixed to the work.

## No. 804.

fol. 294; lines 19; size  $6\frac{1}{2} \times 5\frac{1}{2}$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

بِعِيَةِ الْعُلَمَاءِ وَالرَّوَاةِ

## BUGYAT AL-'ULAMĀ' WA'R-RUWĀT.

Lives of the judges of Egypt, who flourished in the 9th century of the Hijrah, being a continuation of the preceding work.

Author: **Shamsaddin Abū'l-Khair Muḥammad bin Abdarrāḥmān as-Sakhāwī** (d. A.H. 902=A.D. 1497). See Lib. Cat., vol. v, part ii, No. 298.

The present copy, which is slightly defective, wanting one or two folios from the preface, opens abruptly thus:—

عَلَى الْحُرْفِ - اعْرَضْتُ عَنْ ذِكْرِ كَثِيرٍ مِّنْ لَا يَرْضُونَهُ الْجَمِيعُ •

The biographical notices are arranged in alphabetical order, ابراهيم بن ابراهيم بن محمد بن عبد الله بن سعد القاضي ... beginning with يحيى بن محمد بن محمد بن محمد بن عبد الدين العربي . احمد بن مخلوف بن عبد السلام .

For other copies, see Paris, No. 2150; and Leyden, No. 905. See also Hāj. Khal., vol. ii, p. 60; and Brock., vol. ii, p. 35.

The present copy was transcribed, as stated in the colophon, at the holy mosque of Mecca, within the author's life-time, in A.H. 894=A.D. 1489. To the three marginal notes, on foll. 18<sup>a</sup>, 103<sup>b</sup> and 131<sup>a</sup>, which are written in a different hand, is appended the remark **مَا كُتُبَ الْمُؤْلِفُ**, meaning that these notes are in the author's handwriting.

Written in Arabian Naskh, with a few marginal notes. The headings are in red. Foll. 180 and 189 are misplaced, and should come after foll. 188 and 179, respectively. Foll. 264<sup>a</sup> and 290<sup>a</sup> contain short lacunae.

علي بن احمد بن علي بن عمر بن ابي بكر بن سالم الشهير . بالشوانطي .

## YEMEN.

No. 805.

fol. 233; lines 26; size 8 x 5½; 6 x 4.

تحفة الزمن في تاريخ سادة اليمن

TUHFAT AZ-ZAMAN FI TARÍKH  
SÁDÁT AL-YAMAN.

An abridgment of the *As-Sulük fi Tabaqat al-'Ulamá' wa'l-Mulük* of Muḥammad bin Yūsuf al-Janadī (d. A.H. 732=A.D. 1332), with useful additions, by Badraddin Abū 'Abdallāh al-Ḥusain bin 'Abdarrahmān bin Muḥammad al-Hasanī, called Al-Ahdal بدر الدين ابو عبد الرحمن بن محمد الحسني الشهير بالاحدل. He was born at Al-Fakhriyah, A.H. 779=A.D. 1378; visited Al-Marāwiyah in A.H. 795=A.D. 1393, and Abyāt Ḥusain in A.H. 798=A.D. 1396, in pursuit of learning; and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock., vol. ii, p. 185, the following compositions of his are enumerated by his disciple, 'Umar Ibn Fahd, in the *Al-Mu'jam* (No. 727 above), fol. 76<sup>b</sup>:-

الملمة المقمعة في ذكر الفرق المبددة ; حواشى على معجم المخاري ; عدة المنسوخ من العدبيت ; طبقات الآئمة الاشعريه ; الكفاية في تحصين الرواية ; القول المنتصر على الدعاوي الفارغة لحياة ابى العباس الخضر ; مطالب اهل القرية ; كتاب الروية ; شرح اسماء الله الحسني ; الاشارة الوجبرة الى المعانى العربية ; القصيدة اللامية في السلوك ; جواب مسألة الفدر.

Our author died at Abyāt Ḥusain on Thursday, the 9th of Muḥarram, A.H. 855=A.D. 1451. For his life, see *Al-Qabas al-Hawi*, vol. i, fol. 65<sup>b</sup>; and *Al-Mu'jam* by Ibn Fahd, fol. 76<sup>b</sup>.

Beginning:-

الحمد لله المتوجد بالعظمة و الكبriاد ..... و اني لما وقفت على تاريخ القاضي العلامة ابى عبد الله محمد بن يوسف بن يعقوب بن جبريل المعروف بالبهاء الجذنبي نسبة الى الجندي المعشار المعروف تغمده الله

برحمةه الذي قصد به بيان توارييخ علماء اليمن و فضلاها ..... قصدت الى  
انتخابه تسليلا على طلبة مع ما اغمه اليه ان شاء الله تعالى من زيادات  
مستحبسات و سعيه تحفة الرعن في تاریيخ سادات اليمن الخ \*

## Contents :—

1. Life of the Prophet, fol. 4<sup>a</sup>.
2. Those learned companions of the Prophet who visited Yemen, fol. 8<sup>b</sup>.
3. The followers of the companions of the Prophet and other early scholars and holy men, who lived in various parts of Yemen, fol. 13<sup>b</sup>.
4. Short notices of Imám Abú Ḥanifah, Imám Málík and the authors of the six canonical books of Hadís, fol. 27<sup>a</sup>.
5. Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah, with a short account of Imám Sháfi'i, whose doctrines of jurisprudence were first published in Yemen, fol. 30<sup>a</sup>.
6. A meagre chronological account of the governors of Yemen, from the Prophet's time down to the reign of 'Abbásid Caliph Al-Mu'tadid (A.H. 279-289=A.D. 892-902), fol. 36<sup>b</sup>.
7. The Qarámitah, an off-shoot of the Shí'ah sect, who came into existence in Yemen about the end of the third century of the Hijrah, fol. 47<sup>b</sup>.
8. Biographical notices of learned and holy men of Yemen, from the beginning of the fourth century of the Hijrah down to the author's time, arranged geographically, fol. 53<sup>b</sup>.

The present copy is incomplete at the end, and breaks off with the words :—

و من علماء عددة في آخر العادة الثامنة و اول التاسعة جماعة

..... من

A fragment, which apparently contains the last portion of the work, is described in Br. Mus. Suppl., No. 670. See also Brock., vol. ii, p. 184; and Hāj. Khal., vol. ii, p. 227.

Written in ordinary *Naskh*, with occasional notes and emendations in the margins. Not dated. Probably 18th century.

A table of contents is prefixed to the work.

## TURKEY.

No. 806.

foll. 130; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

العقد المنظوم في ذكر أفاضل الروم

AL-'IQD AL-MANZŪM FĪ DIKR  
AFĀDIL AR-RŪM.

A work containing biographical notices of learned men who lived under the Ottoman Sultans, from the time of Sulaimān I (A.H. 926-974=A.D. 1520-1566) down to the 10th year of the reign of Murād III (A.H. 982-1003=A.D. 1574-1595).

Author: 'Alī Əfendi bin Bālī bin Muḥammad Bek, called Chamnaq علی Əفندی بن بالي بن محمد بك المعروف بچمنق. He died in A.H. 992=A.D. 1584. See Brock., vol. ii, p. 426.

Beginning:—

يا من قدر الآجال وجعل لها مددًا الخ

We learn from Hāj. Khal., vol. iv, p. 66, that the present work is a continuation of the *Ash-Shaqā'iq an-Nu'māniyah* of Tāshkuprīzādah (d. A.H. 968=A.D. 1560). Both works have been printed at Cairo, A.H. 1299-1310, along with the text of *Wafayāt al-A'yān* by Ibn Khallikān, in the margin of which they are printed.

Copies: Berlin, Nos. 9883-4; Ref., No. 135; Paris, No. 2163, Br. Mus., No. 960; Wien, No. 1183; Cairo, vol. v, p. 89; Rāmpūr, p. 641.

Written in fair Naskh, with the headings in red. Dated, Tuesday, the 22nd Muḥarram, A.H. 1039=A.D. 1629.

Scribe: فضل بن علي بن احمد بن محمد جمال الدين.

A fly-leaf at the beginning contains the seal and signature of one Mirzā Muḥammad bin Mu'tamad Khān, dated A.H. 1137=A.D. 1724.

## HADRAMAUT.

No. 807.

fol. 375; lines 17; size 9 x 6½; 6½ x 4.

المشرع الرومي في مناقب بني علوبي

AL-MASHRA' AR-RAWI FI MANAQIB  
BANI 'ALAWI.

Biographical notices of the descendants of 'Ali, the fourth Caliph, especially of those who settled in the province of Hadramaut, complete in three separate volumes.

Author: Jamāladdin Abū 'Alawi Muḥammad bin Abi Bakr bin Ahmad bin Abi Bakr bin 'Abdallāh ash-Shillī al-Hadramī جمال الدين أبي بكر بن عبد الله الشلي الحضرمي ابوعلوي محمد بن ابي بكر بن احمد بن ابي بكر بن عبد الله الشلي الحضرمي (d. A.H. 1093=A.D. 1682), for some account of whom see No. 660 above.

In the preface, the author enumerates the following sources, from which he derived materials for the present work:—

I. الجوغراف الشفاف في كرامات السادة الاشراق. by 'Abdarrahmān bin Muḥammad al-Khaṭīb al-Anṣārī (who flourished in the 9th century of the Hijrah).

II. البرقة المشيقه في الخرقه النيقه. by 'Ali bin Abi Bakr bin 'Abdarrahmān as-Saqqāf (d. A.H. 895=A.D. 1490; see the present work, vol. iii, fol. 151<sup>a</sup>).

III. غرر البهاء الضوئي في مناقب السادة بنوي. by Muḥammad bin 'Ali Bā 'Alawi (d. A.H. 960=A.D. 1553; see An-Nūr as-Sāfir, fol. 127<sup>a</sup>).

IV. الترباق الرواف ياخبار السادة الاشراق. by 'Umar bin Muḥammad bin Ahmad Bā 'Alawi (d. A.H. 972=A.D. 1564; see the present work, vol. iii, fol. 228<sup>b</sup>).

V. المنهل الصاف. by 'Abdallāh bin 'Abdarrahmān bin Hārūn an-Najīwī (d. A.H. 984=A.D. 1576; see an-Nūr as-Sāfir, fol. 181<sup>b</sup>).

VI. العقد النبوى. by Shaikh bin 'Abdallāh al-'Aīdarūs (d. A.H. 919=A.D. 1513; see An-Nūr as-Sāfir, fol. 50<sup>b</sup>).

VII. النور السافر. by Shaikh 'Abdalqādir (see No. 659 above).

The whole work is divided into a *Muqaddimah*, two chapters and a *Khātimah*. The *Muqaddimah* deals chiefly with the excellence

and virtues attaching to blood-relationship with the Prophet. The first chapter contains a genealogical account of the descendants of 'Ali, their dispersion in different places, and an account of the 'Alawis, who settled in Tarim, a city in the province of Hadramaut. The second chapter contains biographical notices of the 'Alawis, arranged in alphabetical order, except that the names beginning with Muhammad have been placed first, as a mark of respect for the Prophet's name. The *Khātimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khirqah* (or spiritual robes), used in some houses of the 'Alawis of Hadramaut.

## Vol. I.

Beginning:—

الحمد لله الذي يشرح بمعارف العواف مدور اولياته \*

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muhammad.

انتهت تراجم المُعَمَّدِيِّنْ وَ بِنَقَاهَاتِهِ بِدَاءِ—  
المُصْنَفُ رَضِيَ اللَّهُ عَنْهُ بِذِكْرِ الْبَاقِينَ مِنَ السَّادَةِ الْعُلَمَاءِ عَلَى تَرْقِيبِ حُرُوفِ الْهَجَاءِ  
مِنْتَدِاءِ بِذِكْرِ ابْرَاهِيمِ عَلَى شَرْطِ الْكِتَابِ .

A copy of the work is noticed in *Āṣafiyah*, p. 342.

Written in bold Naskh. The first fol. is supplied in a later hand.

Dated, the 30th Shawwāl, A.H. 1265=A.D. 1848.

Scribe: عَدُدُ الرَّحْمَنِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَلَيِّ الْعَلَوِيِّ .

## No. 808.

fol. 294; lines and size same as above.

The Same.

## Vol. II. —

ابراهيم بن علي بن علوى بن محمد بن عبد القادر بن شيخ بن عبد الله عبد الرحمن بن محمد بن شيخ بن عبد الله البدروس.

Written in the same hand as the above. Foll. 1-13 are added in a later hand.

Dated, the 7th Rabi' I, A.H. 1265=A.D. 1848.

The last folio contains a seal of the State Library of Haidarābad,

with a note by 'Imād al-Mulk, an official of the Nizām's Government, in which he states that the present copy was presented to this library in exchange for other works.

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No. 809.

foll. 260; lines and size same as above.

The Same.

Vol. III.

عبد الله بن أبي بكر بن عبد الرحمن السقاف Beginning with the account of the *Khātimah* (fol. 244<sup>a</sup>).

Written in the same hand as the above.

Dated, the 14th Rabi' II, A.H. 1265=A.D. 1848.

All three volumes have been collated by one Shihābaddin Muhammad bin 'Abdallāh bin al-Husain al-'Alawī, as stated in the following note at the end:—

بلغ مقابله ذلك الكتاب عندي و أنا العبد أضعف عباد الله الجميين

محمد بن عبد الله بن الحسين شباب الدين العلوي سامحة الله

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INDIA.

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No. 810.

foll. 416; lines 14; size 9½×6; 7½×4.

سبعة المرجان في آثار هندوستان

SUBHĀT AL-MARJĀN FĪ AŞĀR  
HINDUSTĀN.

A work containing biographical notices of eminent scholars of India, arranged in chronological order.

Author: Mir Ǧulām 'Ali al-Husainī al-Wāsiṭī al-Bilgārāmī, poetic-

ally called *Āzād* (d. A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

تبارك من جعل السبعة المعلقة حيرة لغير العقال، الخ \*

The entire work is divided into four chapters, as follows:—

- I. On the excellence and eminence of India, fol. 4<sup>b</sup>.
- II. Biographies of learned men of India, fol. 36<sup>a</sup>.
- III. On Rhetoric, both in Sanskrit and Arabic literature, fol. 174<sup>b</sup>.
- IV. On Love, both from the Indian and Arabian points of view, fol. 314<sup>b</sup>.

The first and the third chapters really comprise two separate works of the author, entitled *Shammāmat al-'Anbar* and *Tasalliyat al-Fu'ād*, respectively; but he has incorporated them in the present work. The date of composition, A.H. 1177=A.D. 1763, is obtained from the following chronogram:—

تجلو البصيرة سبحة المرجان \*

Written in Naskh, with the headings in red. On foll. 291<sup>b</sup>, 292<sup>b</sup>, 293<sup>b</sup> and 294<sup>a</sup>, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A.H. 1303.

### No. 811.

foll. 149; lines 17; size 8½×5; 6×3.

The Same.

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgarāmī, himself:—

تمت بعونه تعالى هذه النسخة على يد مؤلفها الفقير أزاد الحسيني  
الواسطي البلكرامي عزيزه في الحادي عشر من شوال المحرم سنة  
ثمانين و مائة و ألف \*

Written in fair Naskh, with occasional rubrics.

Dated, the 11th Shawwāl, A.H. 1180=A.D. 1767.

## COSMOGRAPHY AND GEOGRAPHY.

No. 812.

fol. 113; lines 17; size 11 x 7; 8 x 4.

مِرَاعِدُ الْأَطْلَاعِ عَلَى اسْمَاءِ الْأَمْكَنَةِ وَالْبَقَاعِ

MARĀSID AL-ITTILĀ' 'ALĀ ASMĀ'  
AL-AMKINAH WA'L-BIQĀ'.

An abridgment of Yāqūt al-Hamawī's well-known geographical work, entitled *Mu'jam al-Buldān*, made by the author himself.

On the title-page, the work is wrongly ascribed by the Scribe to Abū Bakr Aḥmad bin Mūsā bin Mardawāih, who died in A.H. 478=A.D. 1085. The real author, Yāqūt, mentions on fol. 42<sup>a</sup> the name of his patron and intimate friend, Qāfi Jamāladdin Abū'l-Ḥasan 'Ali bin Yūsuf al-Qiftī (d. A.H. 646=A.D. 1248); and in the following passage, on fol. 76<sup>a</sup>, he mentions another work of his, entitled *Al-Mabda' wa'l-Ma'dl* (see Ḥāj. Khal., vol. v, p. 362):—

وَقَدْ ذُكِرَتْ قَصْةُ هُولَادِ الرِّبَدِيَّةِ فِي كِتَابِ الْمَبْدَاءِ وَالْمَاءِ

The same work is again referred to on fol. 94<sup>b</sup>, thus:—

وَقَدْ ذُكِرَتْهَا فِي كِتَابِيِّ الْمَوْسُومِ بِالْمَبْدَاءِ وَالْمَاءِ فِي التَّارِيخِ \*

Again, the latest date referred to is A.H. 625=A.D. 1228, long after the death of Abū Bakr, to whom the work has been wrongly ascribed.

For the present abridgment, as well as other abridgments of the *Mu'jam al-Buldān*, see Ḥāj. Khal., vol. v, p. 623.

The present MS. does not contain any preface, and begins at once with an account of Ābah:—

أَبَهُ بِالْبَاهِ الْمُوَحَّدَةِ قَالَ أَبُو سَعْدٍ قَالَ الْحَاطِنُ أَبُو بَكْرٍ أَحْمَدُ بْنُ مُوسَى  
بْنُ مُرْدَوِيَّهُ أَبَهُ قَرِيَّةٌ مِنْ سَلَوَةٍ مِنْهَا جَرِيَّرُ بْنُ عَبْدِ الْحَمِيدِ الْأَبَيِّ سَكَنَ الرَّبِيِّ  
الْأَجْعَمِيِّ \*

The author, Yāqūt, a scholar well-versed in geography, whose full name is Shīhābuddin Abū 'Abdallāh Yāqūt bin 'Abdallāh ar-Rūmī al-Hamawī. شَهَابُ الدِّينِ أَبُو عَبْدِ اللَّهِ يَاقُوتُ بْنُ عَبْدِ اللَّهِ الرُّومِيِّ الْحَمَوِيِّ

was born in A.H. 575=A.D. 1179. In his childhood, he was carried off as a captive to Bağdād, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school. There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places. In A.H. 596=A.D. 1199, following a disagreement with his master, he was given his freedom. Beginning as a copyist, he soon became a great dealer in books. In A.H. 613=A.D. 1216, he went to Khurāsān, and stayed for some years at Marw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldān* (which has been edited and published by F. Wüstenfeld, in six vols., Leipzig, A.D. 1866-73). In A.H. 616=A.D. 1219, he joined the army of 'Alā'addin Muḥammad, the King of Khwārizm (A.H. 596-617=A.D. 1199-1220); but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently. He wrote several valuable works, and died on the 20th Ramaḍān, A.H. 626=A.D. 1229. See *Mir'āt al-Janān*, fol. 390<sup>b</sup>; *Ibn Khallikān* (De Slane's translation), vol. iv, p. 9; *Dustūr al-I'lām*, fol. 154<sup>b</sup>; and *Iktifā' al-Qunū'*, p. 56.

For other copies, see Paris, No. 2232; Goth., No. 1506; Yekī Jāmī, No. 2338; and Cairo, vol. v, p. 146.

An abridgment of the *Mu'jam al-Buldān* by Ṣafiaddin 'Abdal-mu'min bin 'Abdalhaqq (d. A.H. 739=A.D. 1338), with the title مُرَاصِدُ الْعَلَامَ عَلَى أَسْبَابِ الْعِلْمَةِ وَالْبَيْعَامَ, has been edited and published by Juynboll, Leyden, A.D. 1850-64.

A modern copy; and incorrect. Written in fair Naskh, within double red and blue ruled borders.

Not dated. Apparently, about the end of the 19th century.

### No. 813.

fol. 147; lines 13; size 9×5½; 7×4.

The Same.

Another copy of the preceding work. It has also no preface, and is identical with the copy noticed above.

A modern copy. Written in fair Naskh, with the headings in red. Foll. 120<sup>b</sup> and 121<sup>a</sup> are blank.

Not dated. Apparently about the end of the 19th century.

## No. 814.

fol. 346; lines 15; size 15 x 10; 12½ x 6.

أثـلـ الـبـلـادـ وـ اـخـبـارـ الـعـبـادـ

ÂŞÂR AL-BILÂD WA AKHBÂR  
AL-'IBÂD.

A fragment of the geography of Zakariyâ bin Muhammâd bin Maḥmûd al-Qazwîni, زکریا بن محمد بن محمود القزوینی, described in Berlin, No. 6043, under the title, 'Ajâ'ib al-Buldân.

The author, who traced his descent from the Prophet's companion 'Anas bin Mâlik, was born at Qazwin in A.H. 600=A.D. 1203. He held the post of Qâdi, at Wâsiṭ and at Hillah, under the last 'Abbâsid Caliph, Al-Musta'ṣim-billâh (A.H. 640-656=A.D. 1242-1258), and died in A.H. 682=A.D. 1283. See Brock., vol. i, p. 481.

The work is divided into four *Muqaddimah* and seven *Iqlim* (climates); but the present fragment contains only the first four *Iqlim*. It begins abruptly with the following words:—

من الجنوـبـ إـلـىـ الشـمـالـ عـرـفـاـ وـأـنـهـاـ مـخـتـلـفـةـ الطـوـلـ وـالـعـرـضـ .....  
الـأـقـلـيمـ الـأـوـلـ فـانـ طـوـلـهـ مـنـ الـمـشـرـقـ إـلـىـ الـمـغـرـبـ نـحـوـ ..... الـأـلـفـ فـرـسـعـ الـخـ \*

The *Iqlims* are as follows:—

- I. Fol. 1<sup>b</sup>.
- II. Fol. 42<sup>b</sup>.
- III. Fol. 85<sup>b</sup>.
- IV. Fol. 184<sup>a</sup>.

الـأـقـلـيمـ الـأـوـلـ لـرـجـلـ

الـأـقـلـيمـ الثـانـيـ لـلـمـشـرـقـ

الـأـقـلـيمـ الثـالـثـ لـلـمـرـبـعـ

الـأـقـلـيمـ الـرـابـعـ لـلـشـمـسـ

The fourth *Iqlim* breaks off in the middle of the account of Hamadân.

For other copies, see Br. Mus., pp. 441<sup>a</sup>, 737<sup>b</sup>; Br. Mus. Suppl., No. 697; Goth., No. 1526; Paris, Nos. 2235-38; Yeki Jâmi', No. 2334; Cairo, vol. v, p. 2; and Waliaddin, No. 2334. See also Hâj. Khal., vol. iv, p. 186.

The work has been edited and published by F. Wüstenfeld, in two vols., Göttingen, A.D. 1848.

Written in fair bold Naskh, with the headings in red. The correct order of the folios, after fol. 337, should be thus:—341, 339-340, 342, 345-346, 338, 343-344. Not dated. Apparently 16th century.

## No. 815.

fol. 157; lines 21; size 10 x 7; 7 x 4½.

عجائب المخلوقات و غرائب الموجودات

AJĀ'IB AL-MAKHLŪQĀT WA  
GARĀ'IB AL-MAWJŪDĀT.

The second *Maqālah* of the *'Ajā'ib al-Makhlūqāt*, or Wonders of Creation, by the author of the preceding work.

According to Hāj. Khal., vol. iv, p. 188, the work is divided into four *Muqaddimah* and two *Maqālah*. The present copy, which contains only the second *Maqālah*, dealing chiefly with natural history, begins with the following prefatory note:—

الحمد لله الذي خلق فسوى و الذي قدر فهدى ..... اما بعد  
فقد اردنا ان نذكر بعض عجائب مادون تلك القمر من كرة الابخر عجيب  
آثارها و كرة الماء و سحبها و امطارها و كرة الماء و حيوانها و بخارها و كرة  
الارض و جبالها و انهارها و فوائد معادنها و خواص نباتها و اشجارها \*

The contents of this *Maqālah* fully agree with those of the copy noticed in Berlin, No. 6161.

For other copies, see Br. Mus. Suppl., Nos. 698, 699; Rosen, Institut, No. 64; India Office, Nos. 723-25; Goth. Nos. 1503-8; Paris, Nos. 2173-80; Cairo, vol. v, p. 85; Köpr., No. 201; Nür 'Uşmāniyah, Nos. 3024-27; and Ayā Şūfiyah, No. 2938.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1848; and a portion of it has been translated into German by Dr. Ethé, Leipzig, A.D. 1868. The text has been printed in Cairo, A.H. 1309, on the margins of Ad-Damiri's *Hayāt al-Haiwān*.

A Persian translation of the work was lithographed in Teheran, A.H. 1264; and another edition of the same version was printed in Lucknow, A.H. 1283. See Brock., vol. i, p. 481; and Iktīfā' al-Qunū', p. 53.

Written in fair *Naskh*, with the headings in dark red. Slightly water-stained, and worm-eaten.

Dated, Friday, the 22nd Ramadān, A.H. 995=A.D. 1587.

Scribe: حسین بن عیسیٰ الیحمرانی.

The title-page contains several seals and *'Arqādīdah*, two of which are of great importance, viz., one of Mahābat Khān Shāhjahānī

(*d. A.H. 1085=A.D. 1674*), and the other of 'Abdarrashid Dailami (*d. A.H. 1085=A.D. 1674*), the celebrated calligrapher of Shah Jahān's court.

## No. 816.

fol. 113; lines 25; size  $10 \times 7$ ;  $7\frac{1}{2} \times 5$ .

خريدة العجائب و فريدة الغرائب

KHARIDAT AL-'AJĀ'IB WA FARIDAT  
AL-ĞARĀ'IB.

A cosmographical work by Zainaddin Abū Ḥafs 'Umar bin al-Muẓaffar bin 'Umar bin Muḥammad bin Abī'l-Fawāris bin 'Alī al-Ma'arri al-Halabi, better known as Ibn al-Wardi زين الدين ابو حفص عمر بن مظفر بن ابي الفوارس بن علي المعربي الحلبي المعروف بابن الوردي. An eminent grammarian and an elegant writer, as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an-Nu'mān in A.H. 668=A.D. 1269; studied under Qāḍī'l-Quḍāt Sharafaddin Abū'l-Qāsim Hibatallāh bin Najmaddin al-Bārizi (*d. A.H. 738=A.D. 1338*; see *Ad-Durar al-Kāminah*, vol. ii, fol. 318<sup>b</sup>); and held the post of Qāḍī at Aleppo and other places. He subsequently resigned his position as Qāḍī; and devoting himself entirely to the cause of learning, produced a large number of books. He was also a good poet. As-Subki, in his *Tabaqāt al-Kubrā*, vol. vii, fol. 294<sup>a</sup>, remarks that the verses of Ibn al-Wardi are more precious than jewels and sweeter than sugar. Ibn Ḥajar al-Asqalānī, in his *Ad-Durar al-Kāminah*, vol. ii, fol. 60<sup>b</sup>, says that he was in possession of a very fine copy of the *Diwān* of Ibn al-Wardi. He died at Aleppo in A.H. 749=A.D. 1348. See *Ad-Durar al-Kāminah*, vol. ii, fol. 59<sup>b</sup>; *Buġyat al-Wu'āt*, fol. 293<sup>b</sup>; *Tabaqāt al-Kubrā* by As-Subki, vol. vii, fol. 294<sup>a</sup>; *Tabaqāt* by Ibn Qāḍī Shuhbāh, fol. 142<sup>a</sup>; *Muntakhab as-Sulūk*, fol. 41<sup>b</sup>; *Tāj at-Tabaqāt*, vol. viii, fol. 153<sup>a</sup>; *Dustūr al-Ilām*, fol. 154<sup>a</sup>; and Brock., vol. ii, p. 140.

Beginning:—

الحمد لله غافر الذنب قابل التوب شديد العقاب <sup>اللهم</sup>

We are told in the preface that, in compiling the present work, the author consulted the following authorities, viz., the *Murūj ad-Dahab* of Al-Mas'ūdi (*d. A.H. 346=A.D. 957*); the *Sharh at-Tadkirah* of Nasīraddin at-Tusi (*d. A.H. 672=A.D. 1273*); the *Taqwim al-Bilād* of Al-Balkhī (*d. A.H. 340=A.D. 951*); *Al-Masālik wal Mamālik* of Al-

Marākashī (see Hāj. Khal., vol. v, p. 511); the 'Ajā'ib al-Makhlūqāt of Ibn al-Asir al-Jazari (d. A.H. 630=A.D. 1232); the Kitāb al-Ibtidā' (probably, *Al-Bidā' wa't-Tārīkh* of Al-Balkhi; see Hāj. Khal., vol. ii, p. 23); and the Arabic translation of the geography of Ptolemy (see *ib.*, p. 802).

For the contents of the work, see Berlin, No. 6046. For other copies, see Goth., Nos. 1514-17; Paris, Nos. 2188-2206; Alger, No. 1533; Br. Mus., p. 611<sup>a</sup>; Br. Mus. Suppl., No. 701; Cairo, vol. v, p. 46; Ayā Sūfiyah, No. 2611; Ḥamidiyah, No. 937; Nūr 'Uṣmāniyah, No. 3020; Aṣafiyyah, p. 584; India Office, No. 726; and München, No. 461. See also Hāj. Khal., vol. iii, p. 132.

The work has been edited and published, with a Latin translation, by Hylander, Lund, A.D. 1823. The text has been again edited and published by Tornberg, under the title, *Fragmentum libri Margarita mirabilium*, etc., Upsala, A.D. 1835-39. It has been repeatedly printed and lithographed in Cairo, A.H. 1276, 1280, 1289, 1298, 1302, 1303 and 1309.

The present copy contains the following appendices:—

I. قيادة [الدر] المنشورة في ذكر اليمت و النشور, a poem on the day of resurrection, by 'Abdal'azīz bin Aḥmad ad-Dirīni (d. A.H. 694=A.D. 1295; see Ibn Qādī Shuhbah, fol. 101<sup>a</sup>), fol. 106<sup>b</sup>.

Beginning:—

الله اعلم مما جال في الفكر  
و حكمه في البرايا حكم مقتدر

II. جدول فيه حساب الغائب والمغلوب, a table intended for taking omens and foretelling success or defeat, fol. 109<sup>a</sup>.

III. فصل في موضوع الشطرنج وما فيه من الحكم, a poem by Muḥammad bin Ṣalīḥ Ibn al-Habbāriyah (d. A.H. 504=A.D. 1110; see Ibn Khallikān, vol. iii, p. 150), on the game of chess, fol. 109<sup>b</sup>.

Beginning:—

الشاة لا يحضر عند الشاة

لأنها من اعظم الدواهي

IV. لامبة ابن الوردي, a poem by Ibn al-Wardi, the author of the *Kharidat al-'Ajā'ib*, fol. 111<sup>a</sup>.

Beginning:—

اعزل ذكر الأغاني و الغزل

وقل الفضل و جانب من هزل

V. A poem by one Muhammad al-Mahdi, addressed to the jurists of Constantinople, inviting their opinion on a matter relating to his wife's claim to certain property, as a note prefixed to the poem explains, fol. 112<sup>b</sup>.

Beginning:—

أرجوا الغيث بذاتك لا سلام

و مهديه بالسن ١١٥٦

Written in Magribi Naskh, with the headings usually in red, and some in light green. A map of the world occupies foll. 3<sup>b</sup> and 4<sup>a</sup>. A sketch of the Ka'bah is given on fol. 31<sup>a</sup>.

Foll. 91-100 are wrongly placed after fol. 110. Fol. 3<sup>a</sup> is blank.

Dated, the 9th Rabi'I, A.H. 1192 = A.D. 1778.

Scribe: محمد بن عبد الرحمن بن الطافر.

### No. 817.

fol. 139; lines 21; size 8×5½; 6×4½.

The Same.

Another copy of the preceding work.

It has the same appendices as the copy noticed above, with the exception of the two last.

Written in Naskh, with the headings in red.

Not dated. Probably, about the end of the 18th century.

Scribe: أحمد المعلقي الشانعي الأزغري.

### No. 818.

fol. 110; lines 29; size 11½×8; 9×6.

The Same.

Another copy of the same work.

It has only one appendix, viz., the first.

Written in Magribi Naskh, with the headings in red. Fol. 107<sup>b</sup> contains a blank space; but there is no break in the context.

Dated, A.H. 1244 = A.D. 1828.

## TOPOGRAPHY.

No. 819.

foll. 84; lines 21-23; size 8 x 6; 7 x 4.

نَزَهَةُ الْأَنَامِ فِي مَحَاسِنِ الشَّامِ

NUZHAT AL ANĀM FI MAHĀSIN  
ASH-SHĀM.

A work giving a topographical account of Damascus, with a description of the beauties of the place and copious poetical quotations.

The title as given above is that contained in the preface, fol. 2<sup>a</sup>. The author does not reveal his proper name; but, in quoting his own verses on foll. 37<sup>b</sup> and 52<sup>b</sup>, he refers to himself by his *Nisbah*, Al-Badri (قال مرتلقة البدرى). In Hāj. Khal., vol. vi, p. 323, where the present work is mentioned, the author's name is given as *Abū'l-Baqā' 'Abdallāh bin Muḥammad al-Badri al-Misri ad-Dimashqī ash-Shāfi'i* رَاحَةُ الْأَرْوَاحِ فِي الْحَشْبَشِ (ابو البقدار عبد الله بن محمد البدرى المصرى الدمشقى الشافعى). Elsewhere, however, viz., in vol. iii, pp. 339 and 605 and vol. iv, p. 311, Hāj. Khal., calls the author *Taqiaddin al-Badri ad-Dimashqī ash-Shāfi'i* when referring to three other works of his, viz., *الراح (composed in Cairo, A.H. 869 = A.D. 1464; see Paris, No. 3544)* وَالرَّاح (composed in Cairo, A.H. 871 = A.D. 1466; see Br. Mus., No. 1423). In a copy of the present work, noticed in Cairo, vol. v, p. 165, the author's name is given as follows:—*Taqiaddin Abū's-Śidq Abū Bakr Ibn Muḥammad*, known as 'Abdallāh al-Badri. In a copy of another work of the author's, *الصنائع البدرية في من تردد و تاب من البرية*, noticed in Berlin, No. 8826, his name is given as *Abū't-Tuqā Abū Bakr bin 'Abdallāh al-Badri*. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br. Mus. Suppl., No. 705. With regard to the date of the author's works, we note that an original draft of one of his works, *المطالع البدرية في المنازل القمرية*, which is noticed in Bodl., vol. ii, No. 300, is dated A.H. 880 = A.D. 1475; while, in the present work the author refers, on fol. 21<sup>a</sup>, to *Qā'itbāi* (A.H. 873-901 = A.D. 1468-1495) as the reigning Sultān.

The MS. is slightly defective at the beginning. It opens abruptly thus with the following words of the preface:—

موطناً لعبادة الأولياء و اشهد ان لا إله الا الله وحده لا شريك له شهادة  
 عبد تقى ..... و بعد قدس اللئنلى ايتها الاخ العميد والعزيز  
 الاسعد العاشق في متحasan الشام على السماح الخ \*

## Contents:—

1. A collection of traditions on the various excellencies of Damascus, fol. 2<sup>a</sup>.
2. The foundation of the city, and its early historical glories, fol. 4<sup>a</sup>.
3. Its conquest by the companions of the Prophet, fol. 7<sup>b</sup>.
4. The foundation of the Umayyid Mosque of Damascus and a sketch of its history, fol. 9<sup>a</sup>.
5. A description of the fort of Damascus, fol. 16<sup>b</sup>.
6. A description of the central part of the city, situated between two canals, fol. 18<sup>b</sup>.
7. A description of different pleasant spots, magnificent palaces, mosques and Madrasahs, fol. 19<sup>b</sup>.
8. A full description of the various kinds of flowers, fruits, vegetables and other local agricultural products, fol. 28<sup>b</sup>.
9. An account of the fine cloth-weaving industry of world-wide fame, fol. 79<sup>b</sup>.
10. An account of the tombs of celebrated and holy men buried in Damascus, fol. 82<sup>b</sup>.

For other copies of the work, see Cairo, vol. v, p. 165; Br. Mus. Suppl., No. 705; Nûr 'Ugmâniyah, No. 3448; and Ayâ Sûfiyah, No. 2501. See also Brock., vol. ii, p. 132.

Written in fair Naskh, with rubrics.

Folls. 1-23 and 71-84 are supplied in a later hand.

Not dated. Probably, 17th century.

The following note, signed "G. C. R.," is found on a fly-leaf at the beginning:—

"Nozhetu'l-enâm fi Mah'âsinu'l-meshâmm [sic], on the excellencies of Damascus."







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N.C.

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